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AN EXEGETICAL ANALYSIS AND THEOLOGICAL COMPARISON
OF THE UNDERSTANDING OF GRACE IN THE LETTERS OF
PAUL IN THE NEW TESTAMENT WITH THE PROPHECY OF
HOSEA IN THE OLD TESTAMENT, HERMENEUTICALLY APPLIED
TO CREATIVE WORSHIP IN THE CHURCH

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Doctor of Religion

by
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INTRODUCTION

The purpose of this study is threefold: (1) to analyze the nature of *GRACE* in the biblical revelation, (2) to compare the Old Testament and New Testament understanding and draw out the systematic questions, and (3) to apply the results to one concrete area within the church today.

The first thing which had to be done was to limit the study. Paul was the easy choice in the New Testament because he is the architect of the understanding of *GRACE* in the New Testament for the majority of the people in the church. *GRACE* is a major theological understanding for Paul. A quick look at his use of the word *χάρις*, the Greek word for *GRACE*, makes this assumption statistically clear. Therefore, we must start with Paul's understanding by analyzing his use of *χάρις*. This is starting from the clearest statement of *GRACE*. From this starting point we can establish the systematic areas and questions for comparison with the Old Testament: how *GRACE* is conceived of; what the structure of a *GRACE EVENT* is; what area *GRACE* covers; how *GRACE* happens; what the role of God is; what man's experience is; etc.

To limit the study of *GRACE* in the Old Testament is much harder. The question of limitation leads to a question of methodology. We could have compared Paul's use of *χάρις* with a word study of *חַסֵּד* and *חַנּוּן*. But this is not satisfactory for a depth comparison. These words are not heavily used. We could take a theological approach exclusively, e.g. analyze God's attributes of justice and mercy in the Old Testament, etc.

We could compare Paul's understanding over against the systematic categories of some particular tradition of the Old Testament, e.g. covenant theology, etc. But this is not satisfactory because it is too large and is also inadequate to the variety of Old Testament traditions. We could compare and limit by confining the Old Testament to a certain time period, e.g. pre-exilic or post-exilic. But this is still too large. We could try to limit the analysis to just the older texts, but we run into the problem of the lack of definite results in source analysis. Or we could confine a comparison to a particular setting, e.g. cultic setting, legal setting, wisdom setting, etc. Or we could seek an understanding of *GRACE* in a particular institution, e.g. sacral, dynastic, etc. But these are too confining for systematic comparisons of broad scope. Whole periods of time are too large, and one or two settings or institutions are not enough.

We need a comparison which is both confined and yet broadly based, exact enough for a depth study, yet broad enough for asking some of the larger comparative and systematic questions. The only appropriate methodology for such a comparison is exegetical, where textual work can be done within limited scope in a concrete context, and where theological intentions can be seen and hermeneutical application made possible. The choice of a prophet is one answer. An analysis of Hosea allows us the opportunity for specific exegesis within a confined context of time, with specific theological intentions, yet with a broad basis in traditions and in settings. Hosea rests on traditions of wide variation, but is grounded fundamentally in Old Covenant theology. He

not only applies traditional theology, but struggles with its imperfections and failure. In addition, there is a similarity of function between the prophet and apostle in terms of conscious application of traditional theology into a concrete situation. Both the prophetic and apostolic words are spoken to elicit a response, and therefore the general situation for the speaking of the word is the same. The larger dialogue between the Old Testament and New Testament can take place through this comparison. The comparison of *GRACE* in Paul and Hosea is specific enough to handle in this paper, yet comprehensive enough because of their use of traditions within concrete settings, thus making relevant comparisons for the larger questions.

Therefore, taking Paul and Hosea allows us to be textual and systematic. The study is confined enough to make some very specific comparisons, yet comprehensive enough in the traditions underlying the concrete situations to allow a real comparison of the New Testament and Old Testament in terms of representatives from each one. The major systematic question of Jesus Christ can be raised from this comparison, several settings can be compared, and the prophetic and apostolic functions can be compared.

The approach can authentically be exegetical. Real consideration can be given to differences in genres, differences in theological intentions, differences in Sitz im Leben, differences in the relation of intention to Sitz im Leben, and differences in categories of presentation, e.g. theological, existential, social, eschatological, etc. Such a comparison allows for the systematic questions to come to the surface,

but gets to them through the traditio-historical methodology. *GRACE* is not analyzed abstractly, but rather is defined in the concrete situations of life where Paul and Hosea lived. The systematic is drawn from the text, from the exegetical struggle with the text leading to biblical theology. This is the proper relationship between the two.

Finally, the hermeneutic comes as much from the comparison and implications of the relationship of the two representatives of the Old and New Testaments as from the direct application of the exegesis. The basic hermeneutical question is the relationship between the Old Testament and New Testament, and the implication of that relationship for the church and the man of faith. A comparison of *GRACE* in Hosea and Paul allows for such a hermeneutical comparison.

CHAPTER 1

PAUL'S UNDERSTANDING OF *GRACE*

The first thing that must be said is that Paul was not a systematic theologian. What has come down to us is Paul's correspondence to different peoples in particular situations. Thus Paul has not written a systematic theology in which he defines different concepts with clear, exact understandings. Rather, Paul speaks out of his experience, and out of the experience of his congregations. He is not a theologian, but an apostle of Christ.

Therefore, we must look to Paul's understanding of *grace* in his correspondence by looking at his use of *χάρις*, the Greek word for *grace*. The letters of Paul where he uses *χάρις* include his letters to the Romans, the Galatians, the Corinthians, the Thessalonians, the Philippians, and to Philemon.

The passages have not been grouped according to each letter, e.g. Paul's understanding of *χάρις* in the letter to the Romans, in the letter to the Galatians, etc. The passages have rather been organized according to thought areas. Throughout his letters, Paul has spoken of *χάρις* within different thought complexes. These include (1) Paul's use of *χάρις* in connection with his apostleship, (2) his use of *χάρις* as God's act in the Christ, (3) his use of *χάρις* as a particular self-understanding, (4) his use of *χάρις* with regard to the total Christian existence, and (5) his use of *χάρις* in his salutations and benedictions.

An attempt to bring together the different elements of Paul's understanding of *grace* into a systematic statement is made only after we have looked at Paul's use of the word *χάρις*.

STATISTICAL ANALYSIS

In the New Testament, there are 155 occurrences of *χάρις*. In Paul's letters to the Romans, Galatians, Corinthians, Thessalonians, Philippians, and Philemon, there are 71 occurrences. There are 25 occurrences in Romans, 7 in Galatians, 10 in I Corinthians, 18 in II Corinthians, 2 in I Thessalonians, 4 in II Thessalonians, 3 in Philippians, and 2 in Philemon.¹

It is clear from the numerical division of Paul's use of *χάρις* that he does not confine himself to using the word in any one letter. He uses it in all of his letters. It is most predominantly used in his most systematic letter, his letter to the Romans. But it is also used significantly in the Corinthian correspondence. We might tentatively conclude, from a purely statistical evaluation, that Paul's heavy use of the word *χάρις* indicates that it is a significant word for him. It is not limited to any particular setting or group. He uses it in all of his correspondence.

PAUL'S USE OF *χάρις* IN HIS CORRESPONDENCE

In Connection With His Apostleship

¹see appendix A for specific passage references and case breakdown.

Galatians 1:15. Paul is arguing in this passage for apostolic validity and authority. His problem is the preaching by others to the Galatians of what he calls a "different gospel" (Gal. 1:6). Thus he must establish his authority as apostle and thereby establish the authority of his gospel. He does this by giving a biography of himself. The intention of this text is to show that it is not he himself who made a decision to become an apostle, but rather that it was God's act. It was God who made the decision and thus it is the authority of God by which he is an apostle. Despite Paul's previous life and fervor for the traditions of his fathers, God separated him and called him through his *grace*.² The phrase, "he who had set me apart before I was born, and called me through His *grace*" (Gal. 1:15), is a formula-like, general statement which has its specific explication in the phrase "to reveal his son in me" (Gal. 1:16). The stated purpose of Paul's separation and call through *grace* is apostleship (as indicated by the use of *ἀποστόλος* in v. 16). The particular nature of Paul's apostleship is given in v. 16 as (1) preaching Christ and (2) preaching him among the nations, i.e. to the gentiles. Thus it is through the *grace* of God that Paul is an apostle to the gentiles.

Paul's understanding of being "called" through the *grace* of God is extremely important to understanding this text. Here, Paul uses the word *καλέω* (to call), and he uses it 27 times in his correspondence.³

²Here is a strong parallel to Jeremiah's vocation report in Jere. 1:4.

³Romans (8 occurrences): 4:17; 8:30; 9:7,11,24,25,26; I Cor.

He also uses, though less frequently, two other verbs: *καλῆσιν* and *καλητός*.⁴ These three words are used by Paul primarily as technical terms, referring to the process of salvation.⁵ This meaning is also present in our text, along with the use in connection with apostleship. For Paul, "to be called" through God's *grace* also means Paul's calling into salvation, because the revelation of God's son is the "call" into salvation as well as the "call" into apostleship. The calling is always the calling of God or of Christ. It has the meaning of being called into the life which the life in Christ brings: called to freedom (Gal. 5:13); called into an existence which does not exist (Rom. 4:17); called into peace (I Cor. 7:15); called into His kingdom and glory (I Thess. 2:12); called into holiness (I Thess. 4:7); etc. This calling is the calling not only into the life, but into the community: the call to be saints (Rom. 1:7; I Cor. 1:2) and the call into fellowship with His son (I Cor. 1:9). The call is according to God's purpose (Rom. 8:28), and that purpose is justification (Rom. 8:30). In addition, that calling has a definite time (I Cor. 7:18). Thus, these words are technical terms for the process of salvation, with the primary emphasis in all cases being the emphasis on God's act, on God's initiative, i.e. God's

(12 occurrences): 1:9; 7:15,17,18,20,21,22,24; 15:9; 10:27; Gal. (4 occurrences): 1:6,15; 5:8,13; I Thess. (3 occurrences): 2:12; 4:7; 5:24; II Thess. (1 occurrence): 2:14.

⁴*καλῆσιν*: Rom. 11:29; I Cor. 1:26; 7:20; Phil. 3:14; *καλητός*: Rom. 1:6,7; 8:28; I Cor. 1:1,2,24.

⁵Karl Ludwig Schmidt, "καλέω....," Gerhard Kittel (ed.), *Theological Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1965), III, 489, 492, 494.

faithfulness (as in I Cor. 1:9). It has always been God's initiative and not our own works which brings salvation (Rom. 9:11).

For Paul, then, God's call was not only a call of salvation into new existence and fellowship through Jesus Christ, but at the same time was a call into a specific ministry in that salvation, namely, apostleship. This is further substantiated in the salutation of I Cor. 1:1: "Paul, called by the will of God, to be an apostle of Christ Jesus," paralleled by Rom. 1:1: "Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God," etc., and Gal. 1:1, where he does not use the verb "called," but simply says: "Paul, an apostle, not from men nor through man, but through Jesus Christ and God the father...." Thus for Paul, God "called him" through *grace* into new existence. Part of that new existence is his vocation of apostleship. Here, then, *grace* refers to God's initiative and act of calling one into new existence and into a particular ministry of preaching Christ to the gentiles.

Romans 15:15. Here again, Paul connects *grace* with apostleship. In Rom. 15:16 Paul uses the word λειτουργός (minister) to characterize his apostleship. *Grace* is used by Paul here as the source of his apostleship. This apostleship consists, once again, of his specific ministry of preaching to the nations. The problem here is again that of the authority of apostleship, and Paul again claims that his apostleship was given by the *grace* of God. This is Paul's authority for apostleship.

There is here also the close connection between the vocation of apostleship and the life of a new existence in Jesus Christ. In Rom. 15:17 Paul explicitly states: "In Christ Jesus, then, I have reason to be proud of my work for God"; or in other words, in Christ Jesus--who is the *grace* of God--I have reason to be proud of my work for God, namely, my apostleship. What Paul does as an apostle, namely, to preach the word of God's *grace* in Jesus Christ to the gentiles, comes not from Paul, but only from what "Christ has wrought through me to win obedience from the gentiles" (Rom. 15:18). By word and deed, Paul's commission to the gentiles as apostle is to preach the gospel of Christ. It is not just speaking the word, it is living the word, i.e. living by the power of the holy spirit (v. 19). Thus in Rom. 15:15 when Paul states "because of the *grace* given me by God to be a minister of Jesus Christ to the gentiles," he means that it is by the *grace* of God that he preaches what he preaches, by his word and by his life empowered by the Holy Spirit. And this Paul describes as building a foundation (Rom. 15:20). As an apostle, Paul's primary duty is to preach the gospel, or as he puts it, to lay a foundation. In v. 20, when he says that he does not preach the gospel where Christ has already been named, lest he build on another man's foundation, he further delineates a particular condition of his apostleship: preaching the gospel where it has not been preached.

Thus implicit in Rom. 15:15ff. is the use of *grace* as knowledge of what the gospel is. The life empowered by the spirit legitimates the Word which is preached as being the "gospel of Christ." Paul speaks, as he says, of nothing "except what Christ has wrought through me" (v. 18).

Grace is used here, then, as the source, power, and authority to know and preach God's salvation by word and by an empowered life.

I Corinthians 3:10. Again Paul speaks of *grace* in terms of his apostleship, and again he uses the analogy of one who lays a foundation. The foundation which the "master builder" lays is the foundation of the preached gospel. And that gospel which is preached is Jesus Christ (I Cor. 3:11). The conflict is again the authority of apostleship, but it is also a question of the relationship between the apostle and the reality he creates through preaching. The apostle does not bring men to belong to himself, but to Christ. Paul's aim is not one of gaining recognition for himself. Salvation is not human recognition of the self, but recognition of a reality transcending the self. The people do not belong to Paul or to Apollos (I Cor. 3:4-5), but they belong to that reality which the apostle preaches. The apostle is only a servant. It is God who brings salvation, not the apostle (I Cor. 3:6-9). The point is that the apostle shares in the event of God's *grace* by proclaiming the gospel, that it might be received. The apostle points men to God's salvation, not to himself. Paul is given this ability: he is given the knowledge of the gospel first, and then he is given the task of preaching it, of being a skilled master builder who lays a foundation. This ability to preach the gospel is part of God's *grace*. *Grace* is used here, then, as the source by which one knows what the gospel is, and the power to preach the gospel which confronts men with God's salvation.

I Corinthians 15:10,10. Paul is again confronted with the

question of his authority as an apostle, and his answer is again that it is through the *grace* of God: "But by the *grace* of God I am what I am, and his *grace* toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I but the *grace* of God which is with me." In I Cor. 15:11ff. Paul makes it clear that this *grace* has to do with the message which is proclaimed: "Whether it was I or they, so we preached, so you believed" (v. 11). Paul's participation in the word event is by the *grace* of God.

Also emphasized here is not just Paul's commission as apostle, but also Paul's total existence, which is a result of God's *grace*: "by the *grace* of God I am what I am" (v. 10). His life and his work find their source in God's *grace*. His life and his work cannot be separated, for his life is his work. His life is preaching the gospel of Christ. He is created anew by God's *grace* and enters into God's act of creating anew, thus transcending himself. *Grace* is used here by Paul as the source of who he is and as the power of participating in the salvation of man through proclamation.

Galatians 2:9. This emphasis on the total existence of Paul being determined by God's *grace*, and that existence being related to his apostleship, is distinct in Galatians 2:9. Here, in arguing for his apostleship, Paul cites *grace* as the authority by which he was recognized by the other apostles. And Paul says that this legitimation of his apostleship was recognized by the other apostles. *Grace* is used here to refer to the legitimation as well as new existence for the apostle. It

is legitimation via the recognition of his new existence. *Grace* is used in Gal. 2:9 to refer, then, to that perceptible quality of new existence which authenticates Paul's claim to apostleship.

Romans 12:3,6. Here the connection between new existence and authority for apostleship is again expressed when Paul says: "For by the *grace* given to me, I bid everyone of you not to think of himself more highly than he ought to think..." (v. 3). The primary emphasis in the use of *grace* here is the authority of apostleship, by which Paul can say what he says to the Romans. He is speaking on his authority as an apostle, and that authority comes through *grace*. But *grace* is also understood here as new knowledge and awareness of who one is, i.e. self-knowledge and awareness. This awareness consists in knowing one's own limitations and strengths. One is not all things to all men. Self-awareness results in humility, in true knowledge of self as limited, yet as having strength; but that strength and ability is given as a gift (v. 6), and is not to be claimed by the self, which would produce a haughty, conceited attitude. Thus one knows that he is who he is by God's *grace*. Paul extends the apostle's self-knowledge to the whole community. *Grace* is again used to refer both to the authority for speaking what he speaks and to the basis for what he speaks. *Grace* is used here also as the awareness of finitude and the awareness of dependence on God for particular blessings. It is through God's *grace* that we are who we are in our particularity.

II Corinthians 1:12. Here is, again, the double emphasis on

new life and knowledge of the gospel. *Grace* is acting in holiness and godly sincerity, and not in earthly wisdom. Paul claims to have passed the test of his actions and of what he preaches, which is not earthly wisdom, but is that which nevertheless can be understood, namely, the gospel of Christ. What Paul does and says is by the *grace* of God, and not in fleshly wisdom. *Grace* is used here as knowledge of God's salvation as opposed to man's, and is reflected in a life consistent with that knowledge.

II Corinthians 12:9. Paul again argues in defense of his apostleship and of himself. This verse comes in Paul's 'foolish discourse' (II Cor. 11-12:10).⁶ Paul turns his opponents' arguments against them. His weakness is not a deficiency, but a strength, for it leads him to total dependence on God. It is not Paul's strength which Paul claims, but God's strength in him. When he boasts, it is with tongue in cheek. *Grace* is used here as the power of God to work through human weakness, and as total dependence on God.

Romans 1:5. Here again Paul parallels *grace* and apostleship. Through Jesus Christ he receives *grace* and apostleship for the purpose of (εἰς) bringing obedience of faith among all the nations (which is the specific mission of Paul's apostleship). The formula-like expression, "through whom we have received *grace* and apostleship," indicates the close connection between the reception of *grace* and apostleship.

⁶Hans Dieter Betz, (from lectures in *II Corinthians 10-13*, fall 1970).

Both come from the same source. To receive *grace* for the purpose of bringing obedience to the gentiles puts emphasis on *grace* as the power to complete the mission of apostleship. And the close connection between *grace* and apostleship again puts emphasis on the use of *grace* as the gift by which the apostle participates in God's purpose of salvation. The salvation process centers around the call to belong to Christ Jesus (see section on Paul's use of $\chi\acute{\alpha}\rho\iota\varsigma$ as a particular self-understanding).

In summary, *grace* is understood in these passages by Paul as (1) the authority for apostleship, both as God's initiative in the act of calling into a particular ministry, and as the legitimation of what is proclaimed via a newly empowered existence of the apostle (which is perceptible to others), (2) the source of the apostle's knowledge of God's salvation as opposed to man's knowledge, (3) the sustaining power to preach the gospel, which is the apostle's function and part of the salvation process, and (4) the apostle's self-awareness of limitations, and therefore dependence on the self-transcending power of God who acts through human weakness.

Paul's use of *grace* in these passages where he speaks of his apostleship is consistent with his other uses as analyzed in the following sections. He uses *grace* in these passages to refer to God's action, to man's response, and to the relationship of the two through proclamation of the Christ. In referring to God, *grace* is God's initiative and power of salvation. In referring to man, *grace* is new life, empowered by God and resulting in new awareness as well as the call and pow-

er to preach the gospel. In referring to the relationships of God to man and man to God, *grace* is process: the process of God's empowerment of life through proclamation, resulting in a new self-awareness and acceptance of proper relations, namely, the weakness and finitude of man and therefore his dependence on God. *Grace* refers to a reality initiated by God, affecting lives, and taking place in events of proclaiming God's act in Jesus Christ. And this reality is perceptible. But Paul does not apply the concept with single reference to any part of the process: to God's act, or to man's response, or to the proclamation of Christ. *Grace* has reference to all of these phases in the process.

Grace precedes itself; *grace* makes itself possible; *grace* is both possibility and actuality. Hence, to be able to preach the *grace* in Christ is *grace*. By *grace* I receive and proclaim *grace*. *Grace* is the beginning and the end of the whole process of salvation. *Grace* is the process.

As God's Act In The Christ

As we have seen in Paul's use of *grace* in connection with his apostleship, he understands the proclamation of God's salvation as the proclamation of Christ. Paul understands the proclamation of God's act of *grace* to be a proclamation of God's act in the Christ. It is in the Christ event that Paul understands God's new act of love, and he speaks of God's relationship to man primarily in terms of the Christ.

Paul uses the phrase "*grace* of God" 10 times in his correspondence (II Cor. 1:2; 6:1; 9:15; 15:10; I Cor. 1:4,12; 3:10; Rom. 5:15; 15:

15; Gal. 1:2,21; II Thess. 1:12). Paul uses the phrase "his *grace*," referring to God's *grace*, 3 times (II Cor. 15:10; Gal. 1:15; Rom. 3:24). In addition, he uses the phrase "*grace* given to me from God" (Rom. 15:15). Thus Paul uses *grace* in the grammatical formulation as God's *grace* in 14 occurrences. In addition, in 7 of the 8 salutations, Paul connects *grace* with God, in the phrase "*grace* to you and peace from God..." (Rom. 1:7; Gal. 1:3; I Cor. 1:3; II Cor. 1:2; Phil. 1:2; II Thess. 1:2; Phile. 1:3). In the one different occurrence (I Thess. 1:1), Paul uses the word phrase "*grace* to you and peace," which although it does not use the word God, certainly is a shortened form of the longer phrase and thus the reference to *grace* is undoubtedly God's *grace*.

Paul uses *grace* specifically as the *grace* of Christ 9 times (Gal. 1:6; II Cor. 8:9; and in all of the benedictions: Gal. 6:18; I Cor. 16:23; II Cor. 13:13; Phil. 4:23; I Thess. 5:28; II Thess. 3:18; and Phile. 1:25). He also uses *grace* in connection with Christ in 7 out of the 8 salutations. The phrase "*Grace* to you and peace from... Lord Jesus Christ" is used 7 times (Rom. 1:7; Gal. 1:3; I Cor. 1:3; II Cor. 1:2; Phil. 1:2; II Thess. 1:2; and Phile. 1:3). He uses Christ in connection with *grace* outside of the phrase "*grace* of Christ" in 14 occurrences: "through whom (reference to Christ) we have obtained access to this *grace* in which we stand" (Rom. 5:2); "much more will those who receive the abundance of *grace* and the free gift of righteousness reign in life through the one man Jesus Christ" (Rom. 5:17); "the gift of *grace* in the one man Jesus Christ" (Rom. 5:15); "so that as sin reigned in death, *grace* also might reign through righteousness to eternal life

through Jesus Christ our Lord" (Rom. 5:21); "having gifts that differ according to the *grace* given to us" (Rom. 12:6), where this is understood in terms of Rom. 12:4-5: "for as in one body we have many members, all the members do not have the same function, so we though many are one body in Christ and individually members one of another"; "they are justified by his *grace* as a gift, through the redemption which is in Jesus Christ, whom God put forward as an expiation by his blood to be received by faith" (Rom. 3:24); "the *grace* of God which was given you in Jesus Christ" (I Cor. 1:4); "according to the *grace* of God given to me, like a master builder I layed a foundation...which is Jesus Christ" (I Cor. 3:10-11); "we entreat you not to accept the *grace* of God in vain" (II Cor. 6:1), which Paul then discusses in terms of Christ in v. 15: "and he (the Lord) said to me, 'My *grace* is sufficient for you'" (II Cor. 12:9); "but when he who...had called me through his *grace* was pleased to reveal his son to me..." (Gal. 1:15); "I do not nullify the *grace* of God, for if justification was through the law, then Christ died to no purpose" (Gal. 2:21); "you are severed from Christ, you who would be justified by the law; you have fallen away from *grace*" (Gal. 5:6); and "for you are all partakers with me of *grace*, both in my imprisonment and in the defense and confirmation of the gospel" (Phil. 1:7), where confirmation is understood in terms of "filled with the fruits of righteousness which come through Jesus Christ" (v. 10).

In other places where Paul uses the word *grace*, he does not specifically use it in the phrases "*grace* of God" or "*grace* of Christ," but it stands alone. There is no consistency in Paul with this regard,

and this is understandable because, as we shall see, *grace* refers not just to acts of God, with particular reference to God's act in Jesus Christ, but *grace* refers to the actualization of God's *grace* in human existence. It remains, however, that in a significant number of passages Paul explicates the *grace* of God in terms of Jesus Christ. Thus for Paul the *grace* of God is the *grace* of Christ. God's act is God's act in the Christ.

As we have seen in the analysis of *grace* in connection with Paul's apostleship, 'to be called' refers to the process of salvation. Paul's understanding of God's call is the call "in the *grace* of Christ." It is through *grace* that God calls all those who make up the fellowship of the church, not just the apostle. The word ἐκκλησία has as its root κλησις (calling). Thus it suffices to say that those who are called (κλησις) are those who make up the church (ἐκκλησία). We have seen Paul contrasting, in Gal. 1:6, the preaching of the gospel of the *grace* of Christ with the preaching of another gospel, but Paul is also putting specific emphasis on the nature of the call "in the *grace* of Christ." Paul insists on locating God's *grace* in Christ's *grace*. Thus Paul can argue that to desert the apostle who is called in the *grace* of Christ is to desert the call itself. *Grace* is a referent both of the objective deed or act of an apostle who calls a people to salvation and of God's act at a particular point in history in the Christ. Hence, for Paul, to proclaim God's act of salvation other than in terms of Christ is to not proclaim God's action.

Grace is not the result of proclamation alone, but of God's

action in that proclamation. Man responds to God's act in response to the proclamation of God's act as centered in the Christ. In the case of Gal. 1:6, Paul is dealing with the problem of the non-response to the proclamation of God's specific act of salvation in the Christ. Hence, for Paul, God's act of salvation in the Christ includes God's act in the historical event of the Christ, and God's continuing action extended beyond that point in history via the proclamation. And hence the *grace* of Christ is made operative through proclamation that finds its locus in the Christ.

At times Paul speaks of God's deed of *grace* in Jesus Christ explicitly as an act of God. For example, in Rom. 3:24, he says "They are justified by his (God's) *grace* as a gift, through the redemption which is in Christ Jesus, whom God put forth as an expiation by his (Christ's) blood, to be received by faith." Paul can also talk about Christ's obedience as the deed of *grace*, as we see him do in Rom. 5:15-21. Whether he is speaking of *grace* happening in a deed of God or in a deed of Christ, the same occurrence is referred to. Thus when Paul says, "for you know the *grace* of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor" (II Cor. 8:9), he can be referring to the same event as the one he refers to when he speaks of God's act.

Paul also characterizes God's act of *grace* as God's act of love. Thus he says in Rom. 5:8: "God shows his love for us in that while we were yet sinners Christ died for us." Or Paul uses the word ἀγάπη (love), as in Rom. 8:35, where he says, "Who shall separate us from the love of Christ?", to refer to the same salvation occurrence which the

word *ἀγάπη* refers to. In addition *ἀγάπη*, like *κἄρις*, occasionally appears in formula-like expressions, such as in II Cor. 13:11: "The God of love and peace will be with you," where *love* has simply replaced *grace* as found in the salutations of Paul: "*Grace* to you and peace from God our father and Christ Jesus." And in a similar fashion, Paul can say in II Cor. 13:14: "The *grace* of the Lord Jesus Christ and the love of God...be with you all."

In the tradition of his fathers, Paul understands God's salvation as the act of bringing about the reconciliation of man to God. Paul's Hebrew understanding of God's justice is the background for his understanding of God as one who judges man by his actions. Paul's God is still Judge, but the basis for his judgement is changed in the new event of the Christ. For Paul God's *grace* is not an attitude of kindness by which God no longer exercises justice as judge. Rather, *grace* as God's act in Christ is the rescue of man from His wrath, i.e. His judgement, and this is done through Jesus Christ (cf. Rom. 5:6-9; I Thess. 1:10; 5:9). This act of *grace* in the Christ does not take the place of God's judgeship, but takes place in God's judgeship. Thus God's act of *grace* as his judicial act of *grace* is not a general mode of dealing with man, but it is a single deed, which takes effect for anyone who recognizes and acknowledges it as such, i.e. it is a single deed of declaring the guilty righteous.⁷ God does this through the Christ. And

⁷Rudolf Bultmann, *Theology of the New Testament* (New York: Charles Scribner's Sons, 1951), I, 302. Here is reference to what Bultmann calls the "eschatological occurrence": the personal address,

as we shall see, man experiences this act of God as gift, not as merited act (see the next section).

The act of God's *grace* in Jesus Christ is only completed as God's *grace* in men when men respond to that act in faith. The process of judgement in the lives of men comes to an end, not by a declaration of God, but by a response of faith. To accept the gift of God's justification of man in the Christ becomes the process of justification itself because man no longer sees himself as one who can live by his own power and hence continue to stand in the judgement of that self-deception. But, as one who lives by God's gift of love, the new man finds the judgement of his brokenness with God overcome (cf. Rom. 10:3; Phil. 3:9; etc.).

Inherent in God's act of *grace* is God's initiative in calling man to reconciliation, into a renewed relationship with God. God does this by a free act of love which calls man through awareness of that act into right relations with God. Hence it is that the process of salvation includes the proclamation of God's concrete act in the Christ and requires a response to it. To accept God's love as free gift is to become reconciled to God again, dependent on Him and living out of Him (see next section).

When Paul attempts to explain what has happened in God's divine act in the Christ in order that man may know the free gift of love, he uses different theologies, as it were, to explain. The main characteri-

demand, and promise.

zation in Paul's thought of God's act in the Christ is to bring about justification of one who believes. That is, in this act God declares the man of faith justified. When man responds to God's deed in faith, God's deed results in his being declared righteous, and in a new existence for the believer. Since this is the main thrust of *grace* in the salvation deed of God through Jesus Christ, a short summary of the different ways in which Paul attempts to describe how justification of the one who has faith takes place in the Christ event is called for.

Grace takes place in the death and resurrection of the Christ.⁸ Paul attempts to make this act of salvation understandable in order for it to be received by man in faith, and thus to complete the salvation or grace event. For this purpose he uses different conceptualizations to explain how the occurrence can be recognized and experienced as God's act of justification, salvation, or *grace*. Thus Paul can describe the significance of salvation in terms of Jewish sacrificial practice, regarding the Christ's death as a propitiatory sacrifice by which forgiveness of sins is brought about, i.e. the guilt of sin is cancelled. This type of argument includes such conceptualizations as justification through Christ's blood (Rom. 3:25), the passing over of sins (Rom. 3:26), Christ having died for our sins (I Cor. 15:3; II Cor. 5:14), died for us (Rom. 5:6,8; 14:15; I Thess. 5:10; I Cor. 1:3), or given up for us (Rom. 4:25; 8:32; Gal. 1:4; 2:20). Paul can also, however, talk

⁸*Ibid.*, I, 388-306: This section is taken from and depends almost exclusively upon Rudolf Bultmann (sections called "Grace as event" & "Christ's death and resurrection as salvation occurrence").

about the salvation occurrence in terms of the Christ's vicarious sacrifice. Here Paul can understand God's act in the Christ as Christ's sacrifice in our place or in our stead (Gal. 3:13; II Cor. 5:21; Rom. 8:3). And Paul can speak of the Christ's death in cultic-juristic terms as a ransom from not only the punishment of sin, but sin itself (Gal. 3:10-14). The ransom is paid by a price (I Cor. 6:20; 7:23). The idea of a ransom price contains propitiatory sacrifice ideas that guilt and punishment of guilt are cancelled, but the freedom of which Paul speaks is not freedom from punishment because of transgression of the law, but it is freedom from the law itself. The payment of Christ's death was to the powers that lay claim to man, especially the law, but also all the powers of sin and death. And as we shall see, freedom from the law (i.e. from fulfillment of the law as works-righteousness) is freedom from compulsion to sin. It is therefore freedom from sin itself. Thus the categories of cultic-juristic thinking are broken through. Christ's death not only cancels the guilt and punishment of sin, but it is the release from sin itself. At this point Paul moves beyond Jewish juristic-cultic thinking (see section on Paul's use of *καρπός* as a particular experience).

Paul seeks to answer the question of how the Christ's death can have such an effect by describing the Christ's death in analogy with the death of a divinity as in the mystery religions. The original meaning in the mystery religions was that of participation in the fate of the mystery divinity through baptism and sacramental communion which initiated the one participating into both the dying and the reviving of the

divine being. By such participation one is delivered from death. But for Paul release from death is at the same time release from the power of sin (Rom. 6:10). Therefore, Paul expands the mystery idea by interpreting the Christ's death in the categories of the gnostic myth which understands the participants as freed from the powers of sin. (The gnostic myth, however, contains only the notion of the redeemer coming and going as humiliation and exaltation, and not the departure from earth caused by a violent death.) The essential understanding for the gnostic is the presupposition that the gnostic together with the redeemer constitute a unity. This unity is a unity of substance. What happens to the redeemer while he is in human form on earth happens to his whole *soma*, and thus it happens not to him alone, but to all participants. If he is raised from the dead, the same is true for the participants. And just as he is released from the sinister powers that rule this world when he returns as the redeemer to heaven, so they who are bound up with him into one body share in this release. Thus the Christ's death and resurrection in the form of cosmic occurrences release man from death and sin. In this light Paul understands baptism. The believers are united into one body in baptism (cf. I Cor. 12:13; Rom. 6:5). The believer dies and lives in Christ (II Cor. 4:7-12). Thus it is that Christ's death and resurrection are cosmic occurrences, not just single events that took place in the past.

Paul has great freedom to use any conceptualization he feels he needs in trying to proclaim God's gift of love in the Christ. Hence we find Paul putting side by side various conceptualizations which, for

Paul, all point to God's *grace* in the Christ. In II Cor. 5:14-15, Paul combines two, if not three, conceptualizations. II Cor. 5:14a could mean "one died for the sake of all" and refer to propitiatory sacrifice, or it could mean "one died taking the place of all" and refer to vicarious sacrifice. In II Cor. 5:15b, "he died for their sake" clearly refers to the propitiatory sacrifice. In II Cor. 5:14a, the reference "therefore all have died" is the conceptual expansion of the gnostic myth just discussed. Therefore, two, if not three, conceptual backgrounds are the basis in II Cor. 5:14-15 for Paul's expression. However, Paul only appropriates these understandings, and he is not confined to them. He uses them to communicate the meaning of the Christ event to the people he is speaking with.

These understandings of the salvation occurrence in categories of Jewish cultic and juristic thinking, and in categories of the mystery and gnostic myths, do not, however, explain the radical demand for the faith response in Paul's thinking. While Paul appropriates these categories, he again moves beyond them. The salvation occurrence is not complete until man responds in faith.

First, Paul calls for a response of man in terms of a willingness to consider as true the demonstration of God's *grace* in Jesus Christ, i.e. belief. It is with this in mind that Paul appropriates the foregoing categories, using them to make God's action in Christ understandable to his hearers.

Second, Paul calls for a response of self-surrender to the *grace* of God which signifies a new self-understanding for man. At this point,

Paul moves beyond the appropriation of the foregoing categories. Man no longer understands himself except in terms of the *grace* of God, i.e. God's deed in Jesus Christ as the basis for justification. Thus they are at once the same thing: man knows God's act in Christ only by knowing himself anew in the recognition of that act. It is in the recognition of God's *grace* in Christ, however Paul describes it, that man comes to know himself anew, i.e. that one comes in faith to depend on God and God's act of justification rather than on his own good acts (see section on *Χριστός* as a particular self-understanding).

The proclamation of God's deed in Jesus Christ, therefore, comes to man in the form of decision. The salvation occurrence takes place in the proclamation of God's act in the Christ: it does not become a fact of the past, but constantly takes place anew in the present via the proclamation which demands that man decide for or against it, and thus to take up a new self-understanding or to maintain the old. The salvation occurrence is not limited to the cultic-juristic act of God's sacrifice occurring once and for all, nor is it limited to sacramental participation in cosmic being, but it must finally take place in the hearts of men, in a new self-understanding reflecting a renewed relationship with God. Without man's response, the Christ's sacrifice is of no avail for him.

Thus, Paul moves beyond the gnostic understanding of how salvation is actualized. And the union of believers into one body does not have as its basis the sharing of a supernatural substance, but the sharing of the fact that in the word of proclamation, namely, the proc-

clamation of the Christ's death and resurrection, a new possibility of existence is given. One is forced to make a decision about that new possibility of existence which is the possibility of the self being transcended and transformed, the self living from God's power and not from the self.

Thus it is, returning again to Gal. 1:6, that Paul can contrast the *grace* of Christ with another gospel. The salvation occurrence is only completed when God's act in Jesus is proclaimed and when it is reacted to in faith. One must respond to the proclamation with either a yes or a no; the Christ becomes Lord or the Christ does not; either the Christ is Lord or the self is Lord. The man of faith surrenders his previous self-understanding when he acknowledges that it is no longer the self, but the Christ who is Lord. This acknowledgement in each believer is what characterizes, then, God's act in the Christ as a cosmic event. That is, God's salvation is no longer just a historical event of Jesus' crucifixion on Golgotha and his resurrection, but it is lifted out of its historical place into the place of the present moment. This is so both in terms of the proclamation and in terms of the response to the proclamation whereby the proclamation of God's *grace* in the Christ renders one's self-understanding as problematic and forces one into a decision about that proclamation. When God's act in the Christ is accepted as justifying one's own existence, that act of *grace* in the Christ is extended to man, affecting his whole existence.

In summary, we can say that God's act in the Christ, which is God's act of *grace*, is the basis for the total *grace* event, and includes

besides God's act, the proclamation of God's act in the Christ and the response to that proclamation which affects one's understanding of one-self and thereby one's total existence. As a total event, God's *grace* is the reconciled, dynamic relationship between God and man, man and God, man with man, men with men, and man with himself. *Grace* is the reality of salvation; it is the possibility of salvation; it is power and hope.

Now let us turn to a closer look at the way Paul understands the particular, distinct character of *grace* as human response, as reflected in a particular self-understanding which is really at the base of all of the Christian's particular experiences and the Christian's total life.

As A Particular Self-Understanding

Besides speaking of *grace* as God's act of love, Paul speaks of *grace* with regard to a particular self-understanding which is really the basis for understanding one's total existence as God's *grace* (see the next section). Whenever Paul talks about justification through faith or *grace* as opposed to justification through works of the law, he is speaking of this self-understanding. He is speaking not just theologically or conceptually, but experientially. This self-understanding is that one's worth does not depend on one's own acts, but depends totally on God. In Paul's language this is justification freely by God and not by one's own good works. In this experience one is grasped by the reality of being freely justified, which transcends and transforms the self. One no longer lives for the self, attempting to justify oneself, but one

lives freed from the self-justifying life in a life for others. The life where the self is the center of concern and the focus of understanding is transcended by the self understanding the self in terms of God. One experiences this as freedom and the ability to love. Paul characterizes this new self-understanding as faith.⁹

Romans 11:5-6. Paul speaks of an act of God who calls his people through *grace* into salvation in Romans 11:5 and he uses the word *λείμμα* (remnant). He also uses *ἐκλογή* (the elect) in Rom. 11:7. The entire emphasis of Rom. 11:5-6 is that it is God's act and not works by which one is part of the remnant, elect, or the called ones. Paul argues in Rom. 11 that this has been the history of God for a long time: he acted similarly to the Israelites. The context of the discussion here is the question of whether the Israelites are rejected, and Paul answers, No. God is consistent: vv. 11ff. emphasize that God has extended the remnant beyond Israel to the gentiles. And this extension will in turn challenge the Israelites (vv. 30-31). Paul deals with the same problem in Rom. 9. In Rom. 9:11 he again emphasizes the initiative of God and the total dependence upon Him for salvation. There he uses *ἐκλογή* (elect), and *καλέω* (in the participle form: the ones called). In Rom. 9:15-16 he uses *ἐλεέω* (mercy), which for Paul is equivalent to *grace*, and which again places emphasis on complete dependence on God for salvation. Here in Rom. 9:15 Paul quotes Exodus 34:19: "I will have

⁹*Ibid.*, I, 314: "The attitude of man in which he receives the gift of God's righteousness and in which the divine deed of salvation accomplishes itself with him is faith."

mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Then he says that it depends not upon man's will or effort, but upon God's mercy. There is the element here of *grace* which is not just God's act which has to be responded to, but *grace* as that which makes possible the response. Thus Paul says: "So he has mercy on whomever he will and hardens the heart of whomever he wills" (Rom. 9:18). Those who respond are those who respond through the faith, and not through the law (Rom. 9:30-32). This is precisely what Paul is trying to say in Rom. 11:5-6. Thus, for Paul here in Rom. 11:5-6, *grace* means total dependence on God for salvation, not on oneself. This is the emphasis of *grace* as unmerited gift. Man does not earn his salvation. He responds to God's unmerited act of salvation.

Thus *grace* includes man's response to God. This is substantiated by Paul's contrast of *grace* with works and faith with works. It is through the response (which Paul calls faith) to God's initiative that *grace* is completed. And this response is not "works," or earning of salvation.

Galatians 5:4. Paul has definitely experienced something new. This experience is the experience of freedom. In Gal. 5:1 he puts it this way: "For freedom Christ has set us free. Stand fast therefore and do not submit again to the yoke of slavery." In Gal. 5:4 Paul contrasts justification by the law with an existence in Christ or *grace*, i.e. justification by *grace*. To be justified by the law is to be "severed from Christ," or to have "fallen from *grace*." In Gal. 5:6 Paul

explicates by saying: "For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love." It is not through ritual obligations that one is justified, but it is through "faith working through love." In Gal. 6:15 there is a parallel to Gal. 5:6. Here Paul says in a shortened form: "For neither circumcision nor uncircumcision is of any avail, but a new creation." This is an exact parallelism except for the phrase "in Christ." Thus, through parallelism, faith working through love is a new creation. (In II Cor. 5:17 there is a further parallel: "Therefore if anyone is in Christ, he is a new creation.") Therefore, to be "in Christ" is to be "a new creation"; it is "faith working through love"; it is not fulfilling the cultic law. Thus when Paul says, "You are severed from Christ, you who would be justified by the law, you have fallen from *grace*" (v. 4), he is contrasting the concepts "severed from Christ," "justified by the law," and "fallen from *grace*" with "being in Christ," "a new creation," and "faith working through love."

Not to be justified by the law, i.e. cultic obligations and observances, means freedom. In Gal. 5:2 Paul puts it this way: "Now I, Paul, say to you, that if you receive circumcision, Christ will be of no advantage to you." There is no cultic ritual observance which you have to fulfill. Indeed, if one has such a mentality that one must fulfill obligations to justify oneself, then one can never get away from the task of fulfilling obligations. Once you start, you cannot stop. Thus in Gal. 5:3 Paul says: "I testify again to every man who receives circumcision that he is bound to keep the whole law." What Paul experi-

ences as freedom is the freedom from the compulsion to justify himself by fulfilling legal obligations. To understand the self as the basis for justification is sin. This is why Paul can say in Rom. 14:23 that anything which does not proceed from faith is sin. This is freedom from a legalistic mentality, not total, unlimited freedom. Thus Paul in this discussion is naturally led to Gal. 5:13f. where he says that we are free to be servants of one another through love. That is, one is free from the self. This freedom from the self, this transcendence of the self, Paul describes with the phrases "in Christ," "new creation," and "faith working through love."

Galatians 2:21. This passage comes at the end of a short discussion about justification by faith as opposed to justification through works of the law. Paul says in Gal. 2:15-16: "We ourselves, who are Jews by birth and not Gentile sinners, yet who know that a man is not justified by works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified." Then Paul asks the question, "If we are justified by Christ, and at the same time sinners, is Christ then an agent of sin?" (v. 18). Paul answers, No, for that would be inconsistent with the new life (v. 18). Paul explains this in v. 20: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." This is Paul's explanation of the

classical formula 'simul justus et peccator' (at the same time justified and sinner). Paul says that there is no inconsistency. The old life is transcended and transformed. This transcendence of the old self consists in no longer living in such a way as to justify oneself, but transcending oneself in a different reality, namely, the reality of Christ in which the self has no need to be justified. This justification is a gift, the *grace* of God. And it is the very opposite of the law.

In v. 19 Paul contrasts the law with God. The law is in opposition to God. If one lives by works of the law, that is, by one's own endeavors, then one is not living to God, but to oneself. Such a life is based on one's own endeavors and not on the free gift of God. Thus Paul can say in v. 21: "I do not nullify the *grace* of God, for if justification were through the law, then Christ died to no purpose." Without explicating *grace* in terms of the Christ, as Paul does here, the thrust of this passage is that justification is an act transcending one's own individual acts. Paul describes this act as the Christ's dying. He speaks of being freed from the need to justify himself through works of the law. God does it through the Christ.

In Gal. 3:26 and 4:7 Paul describes this reality as a new relationship to God. This parallels Gal. 2:19 where he contrasts the law with God. In Gal. 4:10 he emphasizes again that the justification does not depend on cultic ritual observance. In Gal. 4:19 he describes the experience as Christ being "formed in you," which parallels Gal. 2:20. And the discussion finally leads Paul naturally into chapter 5, where he speaks of the experience of freedom which results in love. Gal. 3

speaks about the same problem, but here Paul is theologizing. He is not speaking experientially.

Romans 3:24. Just as Paul can speak of justification by faith, he can speak of justification by *grace*, and the emphasis is the same. It is justification not by an attempt to justify yourself, but by God's free gift. The gift transcends human endeavor. The contrast is to works of the law. In Rom. 3:20 Paul speaks of "works of the law" and not "works." "Works of the law" denote for Paul a particular kind of mentality, particularly an attempt to justify oneself through the fulfillment of religious, legal obligations. Thus Paul can, without inconsistency in his own mind, talk about God rendering to every man according to his "works" (Rom. 2:6; also see I Cor. 1:8; 3:12-15; 4:4f.; I Thess. 3:13; 15:23; II Cor. 5:10). God will judge those who do evil (Rom. 2:9).

"Works of the law" differ from "works of faith." Law has the primary meaning for Paul of Old Testament law, the totality of the historically given legal demands, cultic and ritual as well as ethical.¹⁰ The human attitude demanded is one of obedience.¹¹ For Paul it is not the law which is bad, but the understanding that it is through fulfillment of the law that one is justified. God is still the judge who requires good works, but these works are works of faith, free response to

¹⁰*Ibid.*, I, 260.

¹¹*Ibid.*

God's gift of justification (not works accomplished to bring about one's own justification). When Paul says in v. 20, "through the law comes knowledge of sin," he means that through fulfilling the law as means to justification one is led into sin, for sin is one's self-understanding that he can justify himself by his own works.¹²

The key to Paul's understanding is the need of being justified as a condition for salvation. One is freed from working to supply this condition.¹³ It is given freely, but Paul still feels that one is judged by his life. He is not freed from judgement, as Rom. 2 makes clear, but he is freed from seeking to justify himself.

Romans 4:4. If one works for salvation, his works are in his own mind thought of as the basis for salvation. Therefore he views his acts as a means to an end. This is concern for the self. To the one who does not view his acts as the condition for salvation, but trusts in the One who justifies the ungodly, his self-understanding is decisively different. Thus Paul can contrast here in Rom. 4:4 *grace* with debt ($\delta\phi\epsilon\lambda\gamma$). The emphasis in his use of *grace* here is that of justification as opposed to debt. As in the whole of chapter 4, Paul deals with

¹²*Ibid.*, I, 264.

¹³*Ibid.*, I, 270: "In the thesis that salvation, the receipt of life, is dependent upon and conditioned by a man's righteousness, Paul is only repeating at the outset what Jewish tradition takes for granted. But the way he understands the possibility and the actualization of righteousness or rightwising--even speaking of it as the very substance of salvation--indicates the basic contrast between him and Judaism and reveals his new grasp of man's existence before God."

a particular experience of *grace* as the self-understanding of being freely justified, of not understanding one's action as a means to an end. Paul's experience is one of attempting to justify himself by fulfilling the requirements of the law. His experience of Christ frees him from the need for this kind of justification. It is an entirely different self-understanding. Paul no longer attempts to act so as to bring himself salvation, but salvation is given. When one understands his action as leading to righteousness, his action is judged on that basis as a debt. However, when one understands his action as not leading to righteousness, but rather depends on "the one who justifies the ungodly," he is given the gift of righteousness.

It is through one's self-understanding, one's faith as trust in God, that one is declared righteous, and it is not by works intended as a basis for righteousness. Righteousness, then, is not an ethical quality of a man, but it is his proper relation to God. The righteousness reckoned to man is not ethical perfection, but a gift conferred by God.

Romans 4:16. Faith is utter dependence on God for salvation, and not on one's own endeavors. Thus Paul can say that the promise depends on faith, which puts the promise in its proper perspective, namely, an act and initiative of God. The possibility of this experience of relying and depending on God's act and initiative is universal, as opposed to the fulfillment of particular legal obligations. No one religion with its legal obligations has the road to salvation. Salvation comes only with a proper relationship to God, with man's self-under-

standing of standing before God's unmerited act of love.

Romans 5:2. Paul explains the experience of being freely justified by faith as peace with God (v. 1). As a good Jew of his day, Paul was concerned with his salvation. The experience of being freely justified relieved him from seeking his own justification, and this brought him the peace and security of knowing that he had received salvation. In addition, he experienced hope. Therefore, to stand in *grace* is to hope, because God loves. And in all experiences one stands in this hope which is based on God's love. This hope is a hope in the future completed culmination of God's salvation. Peace and hope go together. There is no peace in continually striving to love from one's own resources; there is only anxiety about the future. Man "in *grace*" is freed from fear. One's hope is in God, not in the self. And this is based on the reality of God's love in Jesus Christ (v. 8).

Thus Paul can use *καυχῶμαι* (boasting) with regard to this hope. The basis for boasting is God's love, not one's own works. One is in all things pointed away from self to God.

Romans 5:15,17,20,21. In Romans 5:12ff. Paul theologizes about this self-understanding. The emphasis in Rom. 5:15 is on the nature of *grace* as a free gift. Paul repeatedly uses *χάρισμα* (free gift) and *δωρεά* (gift) in vv. 15ff. In his attempt to explain his new self-understanding in vv. 15ff., he theologizes using many words and conceptualizations. In v. 15, Paul contrasts *χάρισμα* (free gift) with *παράπτωμα* (offense). *χάρισμα* (free gift) has the meaning of *χάρις* (*grace*) of God

or the *δωρεά* (gift) of that *grace*. In v. 16, Paul contrasts *ἁμαρτάνω* (sinning) with *δῶρημα* (gift). *δῶρημα* (gift) is explicated in terms of *χάρισμα* (free gift) which leads to *δικαίωμα* (justification), while *ἁμαρτάνω* (sinning) is explicated in terms of *κρίμα* (judgement) and *κατάκριμα* (condemnation). In v. 17, Paul contrasts *παραπτώμα* (offense) with *χάρις* (*grace*) and the *δωρεά* (gift) of *δικαιοσύνης* (righteousness), which leads to *ζωή* (life), while *παραπτώμα* (offense) leads to *θάνατος* (death). Thus in v. 17 death is contrasted with life and paralleled by the contrast of offense with *grace* and the gift of righteousness. In v. 18, Paul contrasts *παραπτώμα* (offense) with *δικαιώμα* (righteous act). *δικαιώμα* (righteous act) leads to *δικαίωσιν ζωής* (justification of life), while *παραπτώμα* (offense) leads to *κατάκριμα* (condemnation). In v. 19, Paul picks up a new word, *παρακοή* (disobedience) and contrasts that with *ὑπακοή* (obedience). *ὑπακοή* (obedience) leads to *δίκαιος* (righteousness) while *παρακοή* (disobedience) leads to *ἁμαρτωλός* (being sinners). In v. 20, Paul contrasts *νόμος* (law) with *χάρις* (*grace*). Law leads to *παραπτώμα* (offense), paralleled by *ἁμαρτία* (sin). In v. 21 *ἁμαρτία* (sin) is contrasted with *χάρις* (*grace*). *ἁμαρτία* (sin) leads to *θάνατος* (death), while *χάρις* (*grace*) leads to *ζωὴν αἰώνιον* (eternal life).

The point is that Paul uses the same words in different contrasts. His conceptualization, namely, the 'one man Adam' versus the 'one man Christ,' is not of importance here in trying to describe the self-understanding of *grace*. This theology of the 'one man Adam' versus the 'one man Christ' is one means by which Paul can theologize about his

experience in order to explain it. The fact that he can use the same words in different contrasts shows his vital attempt at explanation.

Stripping off the 'one man Adam' versus the 'one man Christ' theology, we are left with the contrasts which have been cited above. In different combinations, law, offense, sin, and disobedience (which lead to judgement, condemnation, and death) are contrasted with free gift, gift, *grace*, and obedience (which lead to the gift of righteousness and life). Behind this attempt to explain God's *grace* is Paul's new self-understanding of the gift of his relation to God. When we recognize sin as the false self-understanding of being justified by one's own merits or power, living from one's self rather than from God, we can understand how Paul makes the natural contrast between sin, offense, etc. and the gift of justification or *grace*. Paul appropriates cosmic conceptualizations to explain his basic understanding of a relationship with God not based on sin, but on *grace*; not based on man's inverted self-understanding, but on a true self-understanding; not based on an alienated relationship with God, but on a reconciled relationship with God.

Romans 6:1,14,15. In Chapter 6, Paul moves from the theology of the 'one man Christ' versus the 'one man Adam' into the language of anthropology, into what this means in each human existence. Paul uses the same words in Chapter 6 of Romans that he used in Rom. 5:15ff. But in Rom. 6:1-11, Paul uses a different theological conceptualization, namely, baptism into the death and resurrection of Christ. For our pur-

poses at present, this conceptualization is unimportant (see section on Paul's use of *grace* as God's act in the Christ). It is important that Paul again contrasts sin with *grace* (v. 1). The reality of an existence in *grace* is the antithesis of the reality of an existence in sin. Paul picks up on the reality of freedom from sin in vv. 6-7 and vv. 15ff. Again he comes back to the reality of his new existence as freedom. And again he discusses freedom in the context of law and *grace*.

Paul, as he did in Galatians, asks in Rom. 6:15ff. the question of whether we now sin because we are not under the law but under *grace*. He answers, as he did in Galatians, No, because this would be inconsistent. One is free from and free to: free from obedience to sin (self-reliance and self-centeredness), freed to righteousness (dependence on God and concern for others). One is a slave of one thing or slave of another. Thus in v. 17, Paul can say, "You who were once slaves of sin have become obedient," and in v. 18, "having been set free from sin, have become slaves of righteousness." This leads to sanctification and eternal life (v. 22). Without ever using the word *grace*, Paul can say in v. 23, "the wages of sin is death, but the free gift of God is eternal life in Jesus Christ." Paul is not particular about which words he uses in terms of having clear definitions. He wants to express his new experience of *grace* and the results.

The emphasis is on the self-transcendent man pointed to God. Thus Paul can say in v. 22: "But now that you have been set free from sin and have become the slaves of God, the return you get is sanctification and its end, eternal life." The law does not point man to God, but

to the self through self-works aimed at salvation. Thus when one is under *grace* (the self-understanding of being under God's free gift of righteousness), one no longer has the self-understanding of fulfilling legal obligations to bring about righteousness, and thus one is no longer under the domination of sin (v. 14). And this freedom is not, then, freedom to sin, but freedom from sin. So one is no longer a slave to self and sin, but one is an obedient slave to God and righteousness.

Sanctification and eternal life are the results of the *grace* relationship with God. When one transcends the self with a transcendent self-understanding, he is not only no longer under sin as a perverse relationship to God, but he no longer commits acts of sin (self-centered acts). Thus in v. 14, Paul can use the noun ἁμαρτία (sin), and in v. 15 use the verb ἁμαρτάνω (sinning). The noun refers to an alienated relationship with God, the verb to acts resulting from that alienated relationship to God.

In chapter 7, Paul again attempts to explain the experience in new terms. In Rom. 7:6 he can say, then, "Now we are discharged from the law, dead to that which held us captive, so that we serve not the old written code, but the new life of the Spirit." The new life of the spirit is realization of God's justification. The spirit life is the life which transcends the self-centered existence.

In summary, Paul can speak interchangeably of justification by faith and justification by *grace*. He can do this because faith is *grace* actualized in man. *Grace* actualized in man is a new self-understanding. It is the basis for one's total existence. This self-understanding is

that one is justified by God and not by one's own good works, by one's own endeavors, by fulfilling the law (legal, cultic, ritual, or ethical). This new self-understanding is the basis for a new relationship to God. Sin is the opposite self-understanding (when one understands his relationship to God as dependent on the self). This is alienation from God. One is reconciled to God through a proper understanding of his relationship to God (when one understands his justification as the free gift of God, and therefore does not understand his own acts as the basis for justification).

The self is transcended in the new self-understanding. The self as the center of concern is transcended, for one no longer acts to bring about his own justification. The self as the focus of understanding is transcended, for the self understands itself in terms of God. The self being transcended finds its security and hope not in the self but in God.

This new self-understanding transforms the self. The self no longer seeks self-justification, but is freed from a self-justifying life (from a self-centered perspective). Since for Paul one's basic understanding of the self is the self's relation to God, this is freedom from a basic understanding of the self in a self-centered perspective. This is freedom, then, from sin (the domination of self-centered concern) as the basic human perspective. In addition, this is freedom from acts of self-centered concern. This results in freedom to love others. And this results in peace and hope, which is security and openness to the future.

This new self-understanding and this new existence can be described in terms of "in the spirit," "in Christ," "new creation," and "faith working through love." The new self-understanding is connected with the new existence: when the self is transcended, the self is transformed. Thus one lives with this new self-understanding and new existence together or one does not. To understand oneself as earning one's salvation is inconsistent with the new existence because it is a self-centered understanding. To understand oneself as having been justified freely is not inconsistent with the new existence because the self is free from self-concern. Freedom from self-concern is freedom to love.

Thus it is not through works of the law but works of faith (*grace*) that one is able to love. When one is reconciled with God through a new self-understanding, he is reconciled with man through love. This is faith (a new self-understanding) working through love (a new existence).

This self-understanding is consistent with and underlies all of the passages where *χαρις* is used. The emphasis in the use of *χαρις* in each case points the self away from the self. The following are a few examples. In Gal. 1:6 the emphasis is on God's initiative and calling. In Rom. 15:15 the emphasis is on God's power. In I Cor. 3:5f. the emphasis is on Paul's not gaining recognition for himself, and on salvation not being human recognition of the self but recognition of a reality transcending the self. In I Cor. 15:10 the emphasis is on God as the source of who one is, as he creates anew and brings man into his act of

creating others anew. In Rom. 12:3 the emphasis is on new knowledge and awareness of one who is depending on God, and resulting in humility and the understanding of one's strength and ability to be given as a gift. In II Cor. 12:9 the emphasis is on the total dependence on God and God's power, and on acting in human weakness. In Rom. 11:5-6 the emphasis is on God's act and not man's act to bring about salvation. In Rom. 12:6 the emphasis is on the total existence of man, including individual strengths and capabilities, as depending on God. In I Cor. 1:4 the emphasis is on man's total existence being enriched by God. In Phil. 1:7 the same emphasis is seen. In I Cor. 16:3, II Cor. 8:1,4,6,7,9,19; 9:8,14 the emphasis is on an act of love. In I Thess. 1:12 the emphasis is on no claim for the self, but glorification of the one who brings into existence good intention and empowered action. In II Cor. 4:15 the emphasis is on man's thanksgiving and God's glory, etc. All emphases in the use of *καρπός* point man beyond himself and thus lead man to transcendence and transformation of the self.

With Regard To The Total Christian Existence

Romans 12:6. Besides speaking of *grace* as the self-understanding of the Christian in response to the initiative and act of God, Paul also talks about *grace* in terms of individual endowment and capabilities. Thus he can speak of "gifts" which differ according to the *grace* given us. *Grace* is then seen in the total life of the individual in terms of faith (v. 6), of serving (v. 7), of teaching (v. 7), of exhortation (v. 7), of liberality (v. 8), of zeal (v. 8), and of cheerfulness

(v. 8). Not only faith, but the total existence and action of man are the results of *grace*. Everyone has something that he can contribute, and that something is attributed to the *grace* of God. Another way to put it is to say that all facets of the Christian's life result from the *grace* of God. Thus the Christian responds to the initiative and action of God, which results in his contributing in his own way to the life of the community. The *grace* of God as experienced in each individual is acted out in his individuality. In his new existence as a Christian, everything he does he does from the *grace* of God. In other words, when one stands in the *grace* of God, there is no one thing which he must do. Rather he may act from his strengths and his capabilities, and these strengths and capabilities are themselves a reflection of God's *grace*.¹⁴

I Corinthians 1:4. Not only are the gifts of individualities a reflection of God's *grace*, but in everything one is enriched, that is, in one's total existence. In I Cor. 1:4ff. Paul gives thanks to God for the *grace* given to the Corinthians in Jesus Christ, which resulted in their enrichment. First, Paul gives a general statement: "in everything you were enriched in him" (v. 5a). Then he follows with the specific statement: "in all speech and in all knowledge" (v. 5b). These are categories of the Greek world, particularly of the Greek philosophical tradition. Paul also describes the *grace* of God as resulting in no

¹⁴*Ibid.*, I, 325: "For as 'faith' is individualized in various concrete ways of acting, so divine 'grace' is also individualized in various concrete 'gifts of grace'...We see, then, that by virtue of all such gifts Christian existence in faith takes concrete shape in individually varied forms."

lack of gifts (*χαρίσματα*). This is the same word which Paul used in Rom. 12:6 where he listed prophecy, service, teaching, exhortation, contributions, giving aid, and acts of mercy. In I Cor. 12:4ff. there is another list which Paul sets down as utterance of wisdom, utterance of knowledge, faith, gifts of healing, working of miracles, prophecy, the ability to distinguish between spirits, various kinds of tongues, and interpretations of tongues. The categories of Rom. 12:6 are extended to include special manifestations of power in I Cor. 12:4ff. The emphasis in I Cor. 12:4 is that all gifts come from the same source, namely, the spirit. Through the *grace* of God one is enriched in everything, and all enrichment comes from one source: God's *grace* or spirit. This Paul describes as God's being faithful (I Cor. 1:9).

The *grace* of God given in Jesus Christ is paralleled by the "testimony of Christ in you." The word used is *μαρτύριον* (testimony). Thus Paul explicates *grace* here in terms of proclamation of God's salvation in Christ. The word *μαρτύριον* is only used by Paul four times (I Cor. 1:6; 2:1; II Cor. 1:12; II Thess. 1:10). In I Cor. 2:2 Paul describes this testimony in terms of "Jesus Christ, and him crucified." Thus the phrases "testimony of Christ," "testimony of God," and "proclamation of the gospel" all mean the same thing for Paul. The referent in I Cor. 1:5 to "all speech," then, is not a referent to Greek rhetoric. Speech (*λογῶ*) refers to the ability to speak the testimony of Christ. The referent in I Cor. 1:5 to "all knowledge" is not knowledge of the Greek philosophical tradition, nor is it a referent to the knowledge as imparted in gnosticism. Paul does, however, use the language of gnosti-

cism when he talks about imparting wisdom and imparting secret and hidden wisdom of God (I Cor. 2:6-7). Also, Paul in I Cor. 2:13 speaks of imparting words not taught by human wisdom, but taught by the spirit. Paul is a man of his day, and he appropriates the language of his day to express his particular understanding (see the section on Paul's use of $\kappa\rho\iota\varsigma$ as God's act in the Christ).

However, Paul's discussion in I Cor. 1-2 is the discussion of precisely this "testimony of Christ." It is Christ who became the wisdom, but it is also Christ who made righteousness and sanctification and redemption as well (I Cor. 1:30). Thus proclamation of "Christ crucified," i.e. "the testimony of Christ," is the *grace* of God when "confirmed" in existence. Part of this confirmation is knowledge of standing in *grace*, freely justified. As such, it is knowledge of self. When one knows his relation to God, he knows himself. Thus *grace* results in enrichment in everything, including the ability to speak the gospel, knowledge of the gospel, and concrete strengths. *Grace* is used here, then, as response to the proclamation which affects one's total existence.

Philippians 1:7. Here Paul speaks of the Philippians as partakers with him of *grace*. He characterizes this participation in terms of imprisonment, defense, and confirmation of the gospel. These categories are for Paul categories of apostleship (compare Paul's more extensive list in II Cor. 11:23ff.). Paul is affirming that all who are partakers of *grace* are in essence apostles. They too have become bold to speak

the word of God without fear (Phil. 1:4). And they too must suffer for the sake of Christ just as Paul has suffered (Phil. 1:29-30). Thus to partake of *grace* is for the Christian to partake in the continual proclamation of *grace*. This is also inherent in I Cor. 1:4 where the enrichment of *grace* is seen in terms of knowledge and ability to speak the testimony of Christ.

Paul also speaks of this in terms of God beginning a good work in the Philippians (Phil. 1:6). And Paul characterizes this as love abounding more and more with knowledge and all discernment (Phil. 1:9), and in terms of being filled with the fruits of righteousness (Phil. 1:11). These are general categories of the total existence: love, knowledge, discernment, and fruits of righteousness--all being the good work of God. These categories are categories of confirmation. The same word, *βεβαιώω* (confirmation), is used here as well as in I Cor. 1:6. Therefore, *grace* not only refers to participation in the continual proclamation and suffering on its account (defense of the gospel), but to confirmation of the gospel in one's total existence, which can be described in terms of love, knowledge, discernment, and fruits of righteousness.

I Corinthians 16:3. It is not inconsistent for Paul to talk about specific acts of man as the *grace* of God because what he means is that one acts out of the *grace* of God, i.e. *grace* is confirmed in human existence. Just as Paul can talk about partaking of *grace* in terms of imprisonment, defense, and confirmation of the gospel, and of particular

gifts and abilities of each individual, so Paul can talk about the monetary contributions which are given to the Jerusalem church--all in terms of *grace*. Such an act is an act of *grace* actualized in human existence, a resultant act from an existence in *grace*. *Grace* here does not simply mean a gracious act, or just a gift, but rather it is an act resulting from new existence in *grace*. It is *grace* actualized in a specific human act.

II Corinthians 8:1,4,6,19; 9:8,14. Here is the same thing.

Paul speaks of the *grace* of God having been shown in the churches of Macedonia (II Cor. 8:1). In much affliction, their joy abounded, and their extreme poverty overflowed into a wealth of liberality. The *grace* of God has been actualized in their life by their liberality. It will be remembered that Paul describes *grace* as the source of gifts in Rom. 12:6ff. There he lists liberality (*ἀπλότης*). He uses this same word in II Cor. 8:2. *Grace* is reflected in their liberality. *Grace* results in faith, utterance, knowledge, earnestness, and love, but also reflected in "this *grace*" is the contribution to the saints (v. 7). This list partially coincides with the list of the gifts in Rom. 12:6, and the list of speech and knowledge in I Cor. 1:4. These acts are a proof to others that the Corinthians' love is genuine (II Cor. 8;8,21,24). Paul is saying to the Corinthians: do this *grace*, and this *grace* is love as manifested in giving. Paul then describes the *grace* of Jesus Christ as an act of love in terms of His giving: "Though he was rich, for your sake he became poor, so that by his poverty you might become

rich" (II Cor. 8:9). Thus the phrase "this *grace*" is for Paul a specific manifestation of love, namely contributions, which is consistent with the act of *grace* in Jesus who, while rich, became poor (see Phil. 2:6ff. which is probably the conceptualization behind this passage).

Thus for Paul contributions to the saints is one form of *grace* actualized in the human giving of love. In II Cor. 9, Paul makes a further parallel: God causes to abound for the Corinthians all *grace* in order that in everything the Corinthians are provided with sufficiency for every good work. The emphasis in II Cor. 9:8 is that God is the sufficiency for good works because man no longer has to be concerned for his own welfare. God takes care of you and frees you to give to others. Just as God gives, so man must give. Such an act of giving on man's part is a manifestation of the *grace* of God (II Cor. 9:14). Paul describes such action as resulting in the glorification of God. Such action is the manifestation of obedience in acknowledgement of the gospel of Christ (II Cor. 9:13). Thus *grace* is understood in these passages as man's act of giving, Christ's giving of himself, and God's sustaining of man.

II Thessalonians 1:12. Again, the use of *grace* here is in terms of man's response: "May God make you worthy of his call" (v. 11a). This means specifically: (1) good resolve (intention), and (2) empowered action (v. 11b). These are "according to the *grace* of our God and lord Jesus Christ" (v. 12). This is to say, God's *grace* is not just God's act and initiative (his call), but it includes human transforma-

tion, both in intention and in action. All action comes from response of faith empowered by God. Such response is a testimony to God's act. Thus Paul says: "So that the name of our lord Jesus may be glorified in you and you in Him" (v. 12a). This has the same meaning of "testimony of Christ confirmed in you." This gives God (through his act of salvation) his just glory. There is no claim for the self; good intention and empowered action only glorifies him who brings such into existence. As such, man's response is part of God's *grace*, and as such man lays no claim to glory for himself.

II Corinthians 4:15. Paul can say, "We entreat you not to accept the *grace* of God in vain" (v. 1), and mean to use *grace* as God's act of salvation as proclaimed, but at the same time infer that *grace* is not completed when it is not actualized in human existence. To "accept" the proclamation of *grace* means to live in light of that proclamation. The truth of that proclamation does not depend on the lives of those who proclaim it, although Paul argues that the apostles have not given any reason to reject the proclamation by their action (vv. 3-11). If God's *grace* is not reflected in human existence, it is because of the human response (vv. 12-13). The burden of response is with those who hear the word of salvation.

In summary, we have seen that Paul speaks of *grace* with regard to the Christian life in terms of response to the proclaimed word of God's unmerited act of salvation. This response is manifested in an enriched life, in particular strengths and capabilities, in particular

acts, and in changed intentions. For Paul, then, every aspect of human existence reflects the *grace* of God when one has responded to the proclamation of that *grace*. We have seen Paul describe that response in particular aspects of human existence. Paul can also describe this response as new existence itself. Without referring to particular aspects, Paul can speak in general categories to refer to man's response in God's unmerited act of salvation. For example, he can use categories such as "in Christ," "Christ in me," "in the spirit," "a new creature," "love," etc. Paul can speak of "gifts given according to the *grace* of God" and at the same time speak of the "fruit of the spirit." In both cases he can give similar lists, characterizing either as given according to *grace* or according to the fruits of the spirit. (Thus the list in Gal. 5:22-23 consisting of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control can, just as the list in Rom. 12, be a list of specific aspects of that new existence.)

Therefore, one can conclude from these passages that God is at the base of all of man's existence. As such, this existence itself is part of God's *grace* as well as His act of bringing it into being. This existence points beyond itself to its own base, namely, God's *grace*. Thus this existence in its particularities can be conceived of as God's *grace* manifested in human life.

In His Salutations And Benedictions

Paul uses the same formula for his salutations with no variation except in I Thess. 1:1 and II Thess. 1:2. The standard formula is:

"Grace to you and peace from God our father and Lord Jesus Christ." I Thess. 1:1 has a shortened form: "Grace to you and peace." II Thess. 1:2 is identical except that $\mu\omega\nu$ (our) is omitted after "father."

The benedictions have more variation. All include as the basic element the formula: "The *grace* of the Lord Jesus Christ be with you."

The following are the exact variations:

- I Thess. 5:28: The *grace* of our Lord Jesus Christ be with ($\mu\epsilon\theta'$) you.
- I Cor. 16:23: The *grace* of the Lord Jesus be with ($\mu\epsilon\theta'$) you.
- II Thess. 3:18: The *grace* of our Lord Jesus Christ be with ($\mu\epsilon\tau\acute{\alpha}$) all of you.
- II Cor. 13:13: The *grace* of the Lord Jesus Christ and the love of God and the fellowship of the holy spirit be with ($\mu\epsilon\tau\acute{\alpha}$) all of you.
- Gal. 6:18: The *grace* of our Lord Jesus Christ be with ($\mu\epsilon\tau\acute{\alpha}$) your spirit.
- Phil. 4:23: The *grace* of the Lord Jesus Christ be with ($\mu\epsilon\tau\acute{\alpha}$) your spirit.
- Philemon 1:25: The *grace* of the Lord Jesus Christ be with ($\mu\epsilon\tau\acute{\alpha}$) your spirit.

In all the salutations and benedictions the Christological word "Lord" is used. It is Jesus as Lord who is connected with *grace*. When the Christ is Lord, the self cannot be Lord. And it is God's act in the Christ which makes him Lord and justifies the sinner.

That God's *grace* and the Christ's *grace* are the same *grace* is emphasized in the salutations. But the benedictions emphasize that *grace* is connected with the Christ, not that it excludes God (compare II Cor. 13:12: "and the love of God"), but that it is through the Christ that God has loved, i.e. committed his act of *grace*. The commonality of the new faith is the same Lord. Thus in the beginnings and endings of Paul's letters the name of the Lord Jesus Christ stands. And not just

the name, but the importance of Jesus as Lord, namely, that it is through the Christ as Lord that *grace* comes to man.

Probably the single most significant aspect about the salutations and benedictions is the use of *grace* as the subject and "you" or "your spirit" as the direct object. The salutations have no preposition, so the preposition "to" is supplied, i.e. "to you," while the benedictions have a preposition *μετά*, i.e. "with you," or "with your spirit." *Grace* is directed toward man, and *grace* is in man, as indicated by the supplied preposition "to" and the given preposition "with." The objective deed of *grace* is not emphasized. Paul does not say, "glory to God for His *grace*," but he says: "*Grace* to you" and "The *grace*...be with you (your spirit)." The *grace* of Christ is directed toward man. The use of *πνεῦμα* (spirit) to expand the direct object "you" into "your spirit" underlies this point. *Grace* is internalized via faith, man's total response, and is reflected in his spirit, his total being. Further underlying this use of *grace* as being with man is the parallel use of *εἰρήνη* (peace) in the salutations. Paul uses *εἰρήνη* as one of the results of salvation (Rom. 2:10), as the result of being justified by faith (Rom. 5:1), as the result of setting the mind on the spirit (Rom. 8:6), as the result of being in the kingdom of God (Rom. 14:17), as a result of believing (Rom. 15:13), the purpose of God's call (I Cor. 7:15), a fruit of the spirit (Gal. 5:22), and that which comes from the Lord (II Thess. 3:10). Peace is, therefore, a result of God's salvation. And just as God can be a God of *grace*, he is a God of peace (Rom. 15:33, I Cor. 14:33, Phil. 4:9, I Thess. 5:23). Both *grace* and

peace, then, can be said to be God's salvation as reflected in man.

In summary, the emphasis in the use of *grace* in the salutations and benedictions is God's salvation received by man. This would include, as we have seen in the foregoing, a new self-understanding and a new existence. Nevertheless, the total structure of *grace* is included in these formulas because it is the *grace* of the Christ as God's love actualized in human existence; it is God's salvation given and received. It includes *grace* as God's act toward man and *grace* as man's existence in response to God; it is God's act of salvation and salvation actualized.

A SYSTEMATIC FORMULATION OF PAUL'S UNDERSTANDING OF GRACE

Definition of GRACE:

God's unconditional, unmerited act of love toward all men, given through the life, death and resurrection of Jesus Christ, delivered to man through proclamation, and received by man through faith, resulting in a reconciled relationship with God, experienced as freedom from self-justification, manifested in a new existence of man loving and hoping, and not ending with death.

Explanation of definition

Grace is not a concept, but a reality for Paul. It is the structure of Christian existence encompassing all significant relationships: God-man relationship, man-God relationship, man-man relation-

ship, and the self-self relationship. When Paul speaks of God's act of *grace* in Jesus Christ he is speaking of the God-man relationship. When Paul speaks of the response of *grace* in man as faith, he is speaking of the man-God relationship. When Paul speaks of the new existence in *grace* where man is transformed and capable of love, he is speaking of the man-man relationship. When Paul speaks of *grace* as freedom, he is speaking of the self's relationship with the self.

Thus Paul's understanding of *grace* as the Christian structure of existence is an understanding of reality as dynamic relationships. As such, *grace* is a dynamic process. And these relationships determine who one is and how one understands himself. As such, *grace* is the Christian self-understanding as well as a dynamic process and the structure of reality.

Each word in this definition reflects an important aspect in the process of *grace*. A brief look at the aspects to which these words point will serve to clarify the meaning of *grace* as given in this definition.

GOD: The definition begins with the word *God* to reflect two important aspects of the process of *grace*. First, it establishes God as one of the participants in the relationships implied in *grace*, i.e. that God is a real factor, that he has ontological reality. Second, it alludes to the initiative of God in the process of *grace*. The whole process depends on God's initial act and continuing action. The whole process is grounded in the self-transcending reality of God and in the ini-

tiative of God.

LOVE: This is the 'content' of God's relationship to man, i.e. the definitive characteristic of this relationship to which all other aspects of God's relationship to man must be subordinated. Unconditional, unmerited love of man by God is characteristic only of this one relationship, God and man, and not therefore an analogy of the relationship of man to man. This is so because God's love of man is unique: it is both unconditional and unmerited.

UNCONDITIONAL: This is the first of two words which explain the type of love in God's relation to man. God loves man unconditionally. This means that God's love for man is without reserve and excludes any condition which is necessary for either the fact that God loves or God's giving of his love. It *is* and it is given freely, and therefore must find its explanation in the very nature of God. It can be considered conditional only with respect to the conditions which God's nature necessitates.

UNMERITED: This is the second of the two words which explain the type of love which God gives to man. Unlike the word *unconditional*, which refers to the participant God, *unmerited* refers to the participant man. These words complement one another and refer to the same characteristic of love from the different standpoints of the two participants in the relationship between God and man. *Unmerited* refers to the condition of man as a sinner and to a legalistic self-understanding. Man as

a sinner does not merit the affirmation of God: nowhere in the life of man is there the necessary condition which requires the unconditional love of God. In a legalistic self-understanding, such a condition is necessary for God's affirmation. Without this condition, the Christian nevertheless understands himself as loved. Therefore, in the reality of *grace* is the collapse of a legalistic pre-understanding and self-understanding with regard to justification of a particular person and his existence. The existence and particularity of each person is justified and affirmed without a necessary condition in, or merited act of, man. The basis of God's love is not in man but in God, and this love comes despite that which, under a legalistic pre-understanding, is the lack of merited justification, i.e. man's sinful life.

TOWARD ALL MEN: God's love is universal; it is directed toward all men at all times, and as such is another element of the unconditional nature of God's love. The specification of man as that to which God stands in specific relationship points to the specific character of the reality of *grace* as opposed to an understanding of God's general relation to the world in the creation motif. *Grace*, when referring to God, refers to the specific relation of God to man, not the general relation of God to the world. Therefore, God is understood in the primary motif of *lover* and only secondarily as *creator*. God as the creator must be understood in light of God a lover. The distinction between God as lover and God as creator is made because there are two ways in which God can be thought to justify man. First, man can be seen as justified by

God's act of good creation. This is justification of the world because God created it, and man is part of that world: God created man, and God's creation was good. Secondly, man can be seen as loved in Jesus the Christ. Here, justification is no longer seen in the good creation because of the fall of man.

ACT/LIFE, DEATH AND RESURRECTION OF JESUS CHRIST: God concretizes his love in a specific historical event-person. God's love and justification of man becomes real in a historical event: in a man who becomes God's love. God confirms this life in the resurrection.

GIVEN/DELIVERED TO MAN THROUGH PROCLAMATION: God's act of love cannot become real for man unless it is proclaimed. The proclamation confronts man with the reality of God's love. It is through the proclamation that the reality of God's love opens up new possibilities of existence for man. And this proclamation is the proclamation of God's specific act in Jesus. It is through that act that God seeks to bring about reconciliation between him and man.

FAITH: How man stands before God's act of love, or the particular way he receives and perceives the meaning for his self-understanding is what the word *faith* refers to. In faith man transcends himself and therefore knows who he is and understands his sense of worth in terms of a reality which transcends him.

RECONCILED RELATIONSHIP WITH GOD: When man understands his existence as grounded in and affirmed by God, his relationship with God is

restored, i.e. he is reconciled to God and becomes dependent on the infinite rather than the finite.

FREEDOM FROM SELF-JUSTIFICATION: To transcend oneself by transcending concern for the self as one's basic orientation is to experience freedom. There is nothing which man must do, either for himself or for his fellowman, to justify or legitimate his existence and uniqueness. And he is thus free from a basic orientation of self-preoccupation. He can now enter into relationships with genuine openness.

NEW EXISTENCE OF MAN LOVING AND HOPING: When man transcends his self-concern he is transformed. The possibility of genuine openness in relationships is the possibility of genuine love. Love is only possible when self-centeredness is transcended. And genuine hope in the future is only possible when the grounding for the hope is not in finite existence. Thus in transcending himself, man can find genuine hope in a reality not limited by finiteness.

NOT ENDING WITH DEATH: The bounds of finitude are transcended. Death cannot put an end to the new existence of transcendent love. Love is not finite, and therefore not limited by categories of finitude. While love is not complete in human existence, it is the beginning of an existence which has no limitations.

Thus we might summarize by saying that the dynamic structure of *grace* is the dynamic structure of the Christian's existence. As formulated in Paul, it has the following four aspects of process: (1) the

reality of God's unconditional, unmerited love of man, (2) the continual giving of this love to man, (3) the reception of this love through faith, and (4) the result of this interaction and the continuing process.

CHAPTER 2

HOSEA'S UNDERSTANDING OF THE SALVATION PROCESS

Hosea, like Paul, is not a systematic theologian. Like Paul, he speaks to a particular people in a particular situation. And like Paul, he speaks of the relationship of God with his people, and the meaning of that relationship for God's people.

Unlike Paul, there is no one word which has the overarching implications which the word *χάρις* has in Paul. Other words which are formulative in Hosea are analyzed, but Hosea does not have a word which can be translated *Grace*. The words which are so translated in the Old Testament are *חֵן* (grace) and *חַסֵּד* (to show grace or favor), and Hosea does not use them. Therefore, we must look at Hosea's understanding of judgement and salvation in his prophecy over a period of time to understand the particularities of Yahweh's relationship to Israel. Since *grace* in Paul has been established as a word identifying a process characterizing the nature of the divine-human relationship, an identification of Hosea's understanding of the relationship between Israel and Yahweh through Hosea's understanding of judgement and salvation will give an adequate basis for comparison. A comparison, then, of Paul's understanding of the *grace process* with Hosea's understanding of the total process of Yahweh's salvation for Israel, including the role of judgement in that process, will allow the systematic comparisons of the next chapter.

In this chapter the important and clear texts dealing with Yahweh's judgement and salvation will be exegeted. The texts are chosen for their clarity of theology, systematic value, and distinct situations in life. They are dealt with in chronological sequence as much as the ability to date the texts allows. The judgement texts lead to the salvation texts.

Each text is translated, and a structural analysis is made. An attempt is made to locate the approximate dating, identify the units and situations in life, and make clear the importance of the text for a theological analysis. Because of the necessary limitations in the length of this study, much of the exegesis is limited, particularly the textual criticism. The emphasis in analysis is on the function of exegesis for theological reflection and comparison. Hosea does not write a theology, but he is a prophet of Yahweh to a particular people in a particular time, clarifying for that people in a historical situation the meaning of Yahweh for their lives. Therefore, the only way to a theological reflection is through exegesis of the concrete word in the concrete situation. The analysis of the process and relationship of judgement and salvation in the concrete situation is given the major emphasis.

PASSAGES REFLECTING THE NATURE OF JUDGEMENT

HOSEA 1:2-9 (2-4,6,8-9)

Translation:

2 In the beginning of the word of Yahweh through Hosea, Yahweh said

to Hosea, "Go take yourself a wife of harlotry and children of harlotry, for surely the land is committing harlotry, turning away from Yahweh." 3 So he went and took Gomer, daughter of Diblaim, and she conceived and bore him a son. 4 And Yahweh said to him, "Call his name Jezreel, for yet a little while and I will visit the blood of Jezreel upon the house of Israel. (5 And it shall be in that day that I will break the bow of Israel in the valley of Jezreel.)" 6 She conceived again and bore a daughter, and he said to him, "Name her *Not Pitied*, for I will no more have pity on the House of Israel, for surely I shall remove (it) from them. (7 But on the House of Judah I will have pity, and I will deliver them by Yahweh their God; I will not deliver them by bow, nor by sword, nor by battle, nor by war, nor by horses, nor by horsemen.)" 8 When she had weaned *Not Pitied*, she conceived and bore a son, 9 and he said, "Call his name *Not My People*, for you are not my people and I am not *I Am* for you."

Structural Analysis (1:2-4,6,8-9):

- I. Report of divine command (v. 2)
 - A. General placement in time (v. 2a_α)
 - B. Report of divine command (v. 2a_β-c)
 1. Introductory formula (v. 2a_β)
 2. Divine command (v. 2b-c)
 - a. Command proper (v. 2b-c)
 - 1) First part: wife of harlotry (v. 2b_α)
 - 2) Second part: children of harlotry (v. 2b_β)
 - b. Motivation ('ו) (v. 2c)
- II. Report of Hosea's response (vv. 3-4,6,8-9)
 - A. Report of fulfilling first part (v. 3a)
 - B. Report of fulfilling second part (vv. 3b-4,6,8-9)
 1. Report of first symbolic naming (v. 3b-4)
 - a. Report of birth (v. 3b)
 - b. Report of divine command (v. 4)
 - 1) Introductory formula (v. 4a)
 - 2) Divine command (v. 4b-d)
 - a) Command proper (v. 4b)
 - b) Judgement as motivation (v. 4c-d)
 - (1) Against Jehu dynasty (v. 4c)

- (2) Against kingdom of Israel (v. 4d)
- 2. Report of second symbolic naming (v. 6)
 - a. Report of birth (v. 6a)
 - b. Report of divine command (v. 6b-d)
 - 1) Introductory formula (v. 6b)
 - 2) Divine command (v. 6c-d)
 - a) Command proper (v. 6c)
 - b) Judgement as motivation (v. 6d)
 - (1) 1st formulation (v. 6d_α)
 - (2) 2nd formulation (v. 6d_β)
- 3. Report of third symbolic naming (vv. 8-9)
 - a. Report of birth (v. 8)
 - 1) Report of time (v. 8a)
 - 2) Report of birth proper (v. 8b)
 - b. Report of divine command (v. 9)
 - 1) Introductory formula (v. 9a)
 - 2) Divine command (v. 9b-c)
 - a) Command proper (v. 9b)
 - b) Judgement as motivation (v. 9c)

This is a report of four symbolic actions, brought together into a literary unit by an editor of Hosea. The importance of this text is that it telescopes for us the progression of Hosea's prophecy through symbolic action over a several-year period starting from the beginning of Hosea's prophecy. While now a literary unit, originally these symbolic acts were separate units, each with its impact at separate points in Israel's history.

The first and second symbolic actions (of Hosea taking a wife and the naming of the 1st child) took place during Jereboam's (786-746) or his son Zechariah's (746) reign because the first symbolic naming in-

volves a prophecy about the house of Jehu, the dynasty of Jereboam and Zechariah. There is an indication in v. 8 of a close connection in time between the third and fourth symbolic actions (the second and third symbolic namings). We cannot be sure how far the occurrences of these symbolic actions go into Hosea's prophecy, but the radical theology of the fourth symbolic action (third naming) which reflects the deterioration of the covenant relationship and a progressed sense of finality about the breakdown, could indicate that they take place some length of time into Hosea's prophecy. The theology of the third symbolic naming is the underlying theology of Hosea's later preaching of judgement (see the section on Ho. 12:1-6(3-7)). If the second and third symbolic namings, particularly the third, did occur early within the first three to five years of Hosea's prophecy, then we have reflected at an early stage a very final form of Hosea's understanding of the end of the covenant relationship. However, Hosea does not assume the complete end of the covenant relationship, which the third symbolic naming reflects, in most of his early prophecy of judgement. Therefore, the dating of the second and third symbolic namings must at least remain open. The internal evidence would suggest a later dating, but it is possible that Hosea's prophecy of judgement had come to this radical completeness early in his prophecy.

The symbolic action is a most powerful form of Hosea's prophecy because it puts Yahweh's word into a concrete living symbol. Both at the beginning of his prophecy (Ho. 1:2ff.) and at the end of his prophecy (Ho. 3:1-5) Hosea uses symbolic action. They are enacted as pro-

phetic messages, and they are not enacted or reported to furnish biographical data about a prophet. Because these symbolic actions of Hosea involve living people, the power of the symbolic action lives with them and so has force beyond the initial event in the community. When the children are seen playing, their symbolic names are part of them and the force of Hosea's prophecy of judgement inherent in those names is carried with them. Therefore, the judgement has symbolic movement among the people, as well as the power of initiating that judgement. These symbolic actions at the beginning and end of Hosea's prophecy are important, then, because they set the framework for the whole of Hosea's prophecy, and in a most powerful way make concrete the word of Yahweh.

The original unit has secondary redaction in v. 5 and in v. 7. V. 5 is considered secondary for the following reasons. First, the interpretation of the name *Jezreel* is different than in v. 4. In v. 4 *Jezreel* refers to the city which had been a place of violence and the shedding of blood in the royal politics of Ahab and Jezebel, and in Jehu's overthrowing of the Omride dynasty by assassination of the entire royal court. In v. 5 *Jezreel* is understood as the valley-plain between the mountain ranges of Samaria and Galilee, the site of the famous victory of Gideon over the Midianites (Judges 6-7). Second, there is a shift in judgement, from the judgement of the depravity of Jehu and the kingship itself in v. 4, to judgement of the nation as a whole in v. 5.¹⁵ Third, v. 5 is separated by the formula "It shall be in that day...",

¹⁵James Luther Mays, *Hosea* (Philadelphia: Westminster Press, 1969), pp. 27-28.

which breaks the style and unity of the rest of the unit. And fourth, the catch word *Jezreel* accounts satisfactorily for its placement here by a secondary redactor. V. 7 reflects the Judean redactor's attempt to clarify Hosea's prophecy for the southern kingdom after the fall of the northern kingdom. However, the theology of v. 7, based on the rejection of salvation as coming from military power, is consistent with Hosea's message. Hosea was not, however, concerned with Judah in his symbolic actions and a word of salvation for Judah at this point in the report interrupts the flow of the report.

There is a distinct thrust and progression of each of these symbolic actions, which come out clearly as they are contrasted with each other.

The first symbolic action sets forth the central theme of Hosea's prophecy of judgement: Israel's apostacy. The word which Hosea uses to characterize this apostacy is זָנָה (harlotry). Hosea uses two sets of language here. The first part of the motivation moves within the thought patterns of the Canaanite cult. The land commits great harlotry. The Canaanite god was thought to fertilize the land with rain and hence the land is the active partner in Canaanite mythology. Hosea's hermeneutic is the interpretation of the Canaanite myth of the land fertilized by the Canaanite god with the particularly Yahwistic thought of turning away from Yahweh (literally "from following after") in v. 2. Elsewhere Yahweh announces the legal indictment of the *residents* of the land (see the section on Ho. 4:1-3), but the land itself, as the promise of Yahweh and as the bearer of his fruits (Ho. 2:8ff.

(10ff.)) is affected by the stewards of the land. In old Yahwistic theology the land belongs to Yahweh, its owner, and is watched over by his stewards. The ancient ritual of the first fruits in Deut. 26 reflects the old Yahwistic theology which attributed the good things of the land to Yahweh (Deut. 26:1,2,3,9,10,11). Here Hosea uses the sexual term *harlotry* to project the prostitution of Israel with other gods, and he thus picks up on the background of the sexual rites used in the Canaanite cult to create fertility in the land by sympathetic magic. He speaks, therefore, of Yahweh in the cultic environment of Baalism and he interprets that environment in terms of Yahwism.

Gomer was most likely a known cult prostitute, an apt living symbol for the symbolic act (compare Ho. 4:14). Hosea's interaction with a cult prostitute symbolizes Israel's prostitution with the Canaanite cult, and the fact of Gomer's background is enough to communicate Hosea's central message of Israel's harlotry. But the power of the symbolic action is more radical than even this. Israel has become the prostitute. In Ho. 2:2-3(4-5) Hosea combines the imagery of Israel the adulterous wife and a description of her in terms of the land. Here, as well as in Ho. 2:2-3(4-5) Hosea, in one bold stroke, throws together variant traditions and images to paint his picture. Israel is a wife that has prostituted herself to the other gods, even as the land in the Canaanite myth prostitutes herself with her Canaanite gods! Hosea turns the Canaanite myth against itself: the *land* commits *harlotry* even in the Canaanite understanding of her source of fertility! The land turns from following after Yahweh! Thus, the first symbolic act sets clearly

the situation of Israel before Yahweh, a harlotrous wife of the husband Yahweh. And without direct mention, the first commandment is understood as broken, the first cornerstone of the covenant.

The command of Yahweh is twofold in v. 2: take a wife of harlotry, and have children of harlotry. The taking of Gomer as a wife communicates the general situation of the indictment of Israel. The judgement of Israel comes in the naming of the children. Hence, through time, the judgement of Yahweh is revealed in the future symbolic acts of the symbolic naming of the children. This unit, therefore, as it now stands has the inner form of indictment and announcement of judgement. The taking of Gomer has the lone message of indictment, upon which the judgements in the symbolic naming of the children rest. It is in the symbolic naming that the nature of the judgement is revealed.

The intention of the first symbolic action is, then, the very general and basic indictment, setting forth the general character of the harlotrous relationship of Israel and Yahweh, her God. The judgement in the first naming puts forth specific culprits: the royal family and royal office, the dynasty of Jehu and the institution of kingship in Israel. The blood of Jezreel is the blood of political intrigue, of royal politics. Hosea understands the institution of the kingship as a manifestation of Israel's revolt against Yahweh (see Ho. 3:4; 7:3; 8:4; etc.). Hosea continually looks to pre-kingdom times, especially to the wilderness, as the time when Yahweh directly ruled his people. To follow court intrigue is not to follow Yahweh. To depend on political maneuvering is not to depend on Yahweh (see the section on Ho. 8:1-14).

The third symbolic action (the second naming) reveals something about Yahweh. *Not Pitied* reveals that Yahweh no longer shall have mercy (חַנּוּן) on Israel. This is a general, non-cultic and non-legal term. It is rather the language of parent and child, an emotion of tenderness of the strong to the weak, reflecting dependence.¹⁶ Thus, as Israel rejected dependence on Yahweh through her kings (as is indicated in the first symbolic naming), so Yahweh is now making a change in his side of the relationship. חַנּוּן is a common appositive of Yahweh, and thus puts the emphasis on the change in Yahweh--he is not acting in the same way as in the past. The emphasis on the disjuncture between the present and the past is reflected in the language of "no more" or "no longer" (לֹא עוֹד אֶחָד) in v. 6. In other words, Israel can no longer be sure of Yahweh's action based on his past action. The theological shock and radical nature of this judgement is emphasized in the two-fold formulation of it: "for (אֲנִי) I will no more have pity on the House of Israel, for (אֲנִי) surely I shall remove (it) from them." It is almost as if it has to be repeated twice in order for it to be heard. We do not have yet the full implication of Yahweh's removal of himself, however. He has removed his חַנּוּן, but it is for the judgement in the third symbolic naming that the full thrust of Yahweh's judgement is to become known.

It is a further step to completely sever the basic relationship of Yahweh and Israel, namely the covenant relationship. This is exactly what is revealed in the third symbolic naming: the legal and cultic re-

¹⁶*Ibid.*, p. 28.

lationship is broken. The language moves from general to specific. Total breakdown of the traditional basic relationship is a large step beyond the removal of Israel from Yahweh's אֱלֹהֵי, and the removal of Yahweh himself is an even further step. But this is exactly what this judgement proclaims. *Not My People* reveals the complete breakdown of the covenant, and it is expressed in the formula of cultic, legal language, namely, the negative of "I shall be your God and you shall be my people." Even the second person pronoun is retained: "You are not my people..."

But the most radical part of this judgement is the formulation of the second part of the covenant formula: "and I am not *I am* for you." Hosea picks up on the tradition that is expressed in Exodus 3:14. Hosea's use of the *I am* formula expresses the withdrawal of Yahweh himself. It is the judgement of the non-presence of God. And it is expressed in a most radical way: Israel can no longer have even the assurance of His name (compare Ho. 12:5(6) for the liturgical formulation of the remembrance of the name). Even the name is taken away! In the removal of the name, Yahweh becomes once again completely unknown, and his power is withdrawn also. Thus, for the covenant and election tradition to come to an end fundamentally means not only an end to the cultic legal relationship, but an end to the knowledge of Yahweh as given in the name.

This is fundamentally the breakdown of Israel's identity, going much deeper than the judgement of the first symbolic naming (the fall of the monarchy). To take away the name means to take away the power of

the name, and hence to take away Yahweh's power means to take away the *fruits* of his power, the fruits of the covenant. However, the emphasis is clearly on Yahweh himself and Israel's identity as an elected, covenant people, not in the fruits and blessing of the covenant. The problem here is Yahweh himself. The breakdown of Israel's fundamental understanding of herself and of her God is itself the judgement which is reflected most strongly in this third symbolic naming.

We cannot say when this final naming took place, but the radical nature of the complete break and void created must have put it further into the prophecy of Hosea than is normally thought. At any rate, the report is the prolegomena for Hosea's prophecy, and states the fundamental nature of judgement which Hosea prophesied. The fundamental judgement of Israel is the loss of her self-understanding as living under the election of her God and as living in the covenant relationship. This literally means the end of life itself (see section on Ho. 4:1-3).

At the same time there is, however, the genesis for Hosea's prophecy of salvation. For Hosea sees Israel as thrown back to the very beginning, to the earliest tradition of the *I am*, to the pre-self-revelation of Yahweh. Israel must learn anew the name of Yahweh; Israel must start at the very beginning if there is to be any new life.

HOSEA 4:1-3

Translation:

1 Hear the word of Yahweh, Sons of Israel,

- for Yahweh has a complaint against the residents of the land,
that there is no faithfulness and no covenant love
and no knowledge of God in the land.
- 2 Cursing and lying and killing
and stealing and adultery multiply--
blood upon blood they touch.
- 3 Therefore, the land shall mourn
and all the residents in it shall languish--
including the beasts of the field and the birds of the heavens;
even the fish of the sea will be taken away.

Structural Analysis:

- I. Summons to hear (proclamation formula) (v. 1a)
- II. Announcement of trial (ל'ך) and partners involved (v. 1b)
- III. Indictment made and evidence brought forward (v. 1c-2)
 - A. General, negative formulation: indictment (v. 1c)
 - B. Specific, positive formulation: evidence (v. 2)
 - 1. List of crimes (v. 2a)
 - 2. Legal summary statement (v. 2b)
- IV. Announcement of sentence (v. 3)
 - A. Against the land (v. 3a)
 - B. Against the residents (v. 3b-c)
 - 1. General description (v. 3b)
 - 2. Inclusive description (v. 3c)

This is a systematic formulation of wide range. It includes the systematic words and concepts which grasp Hosea's understandings of Yahweh and his people. The overarching importance and systematic nature of the passage is supported by the fact that the passage stands at the beginning of the second section of the book of Hosea (ch. 4-14), an orderly arrangement of saying material arranged by the editors of Hosea. This passage is an announcement of judgement in the form of a trial speech and it stands alone as an original unit. There is no way of determining when Hosea delivered this oracle of judgement. Its general

systematic character belies no historical placement.

In this trial speech Yahweh brings a legal suit (ל') against Israel which is indicated by the use of the Hebrew word ל', a technical term for a legal suit (compare Ex. 23:2,3,6) based on a breach of the covenant between Yahweh and Israel.¹⁷ The covenant had legal requirements and the report is directed in the summons to the *Sons of Israel*, the covenant partner. The legal suit is between Yahweh and the *inhabitants of the land*. The designation *inhabitants of the land* is also a technical designation having as a background Hosea's interest in the wandering and wilderness traditions when the land had not been given, and refers specifically to the cultic tradition of Yahweh as the owner of the land (Ho. 9:3) with the *Sons of Israel* only having the land in trust. This tradition stands over against Canaanite fertility traditions involving the land in which the land is fertilized through fertility rites of the cult. For Hosea, it is not through fertility rites that the land is fruitful, but through the historical relationship of the covenant. It is most significant that Hosea connects at the very beginning the interests of the land and the requirements of the covenant. Hence, the fruits of the land are not resultant of fertility rites, but are gifts of Yahweh (Ho. 2:8(10)) under his love, as over against the days of the wilderness when the land was not yet settled (Ho. 13:5). For Hosea, the wilderness period was a time when Israel was dependent on Yahweh, but after the conquest the Israelites forgot that the possession

¹⁷ *Ibid.*, p. 62

of the land was Yahweh's gift. The interconnectedness of the people and the land arises out of the covenant and promise. Hosea takes the saving gift of the land as given by Yahweh and contrasts it with Israel's breach of covenant. This is Hosea's understanding here in setting up the א' of Yahweh against the *inhabitants of the land* (compare the section on Ho. 1:2-9).

The normative terms listed in v. 1 are אֱמֻנָה (faithfulness), אַהֲבָה (covenant love), and אֵלֶּיךָ אֵלֹהִים (knowledge of God). אֱמֻנָה is only used by Hosea here in Ho. 4:1 and therefore we have no way to determine Hosea's particular use of the term. It is often paralleled with אַהֲבָה, and is in general a relational term implying firmness and reliability of a man whose word is as good as his bond.¹⁸ A synonymous term, אֶתְּחַבֵּדְךָ, is used in Ho. 2:20 as a term of the new covenant.

אַהֲבָה is used six times by Hosea (Ho. 2:21; 10:12; 4:1; 6:4; 6:6; 12:7), and denotes both proper relations between men and of men toward God. The covenant relationship toward God is reflected in the requirements of the covenant governing relations between men.¹⁹ The broken covenant regulations regulating the proper order between men are listed in v. 2. Clearly, what אַהֲבָה לֹא (no covenant love) means is delineated in v. 2. Generally, אַהֲבָה denotes the attitude and activity which founds and maintains a relationship. The relation can be one given by birth or so-

¹⁸ *Ibid.*

¹⁹ Nelson Glueck, *Hesed In The Bible* (Cincinnati: Hebrew Union College Press, 1967), pp. 56-57.

cial order, or created by arrangement. A man shows דָּבָר when he responds in a given relationship in a way that another can rightfully expect according to the norms of the relationship. For Hosea that norm is the covenant requirements and the sphere is the relationship of the covenant election.²⁰ דָּבָר regulates both man's relation to Yahweh and his social ordering or relations with other men. In Ho. 2:19(21) דִּינָה (righteousness), שֹׁפֵט (judgement), דָּבָר (covenant love), and חַסְדִּים (compassion) are all paralleled and together comprise *knowing Yahweh*. In Ho. 10:12 דָּבָר is paralleled with דִּינָה (righteousness), and in Ho. 12:7(8) with שֹׁפֵט (judgement). While here in Ho. 4:1 דָּבָר is paralleled to אֱמֻנָה (faithfulness) and דַּעַת אֱלֹהִים (knowledge of God), and is explicated in terms of the covenant requirements in v. 2. In Ho. 6:6 דָּבָר and דַּעַת אֱלֹהִים (knowledge of God) are negatively paralleled with cultic practice, and hence דָּבָר denotes real relation as reflected in the conduct of the covenant partner rather than outward cultic acts of sacrifice and burnt offerings. It is clear that for Hosea דָּבָר is a covenant term which refers to Israel's relationship to Yahweh in real dependence and relationship as reflected in the covenant law. דָּבָר is not legalistic fulfillment of regulations, but an attitude of fundamental relationship as both Ho. 4:1-3 and 6:4-6 indicate, both men to God and men to men. They cannot be separated.

The same can be said for דַּעַת אֱלֹהִים (knowledge of God) which is the normative phrase for Hosea. It is in the emphatic and final posi-

²⁰ Mays, p. 63.

tion both in Ho. 4:1 and 6:6. In Ho. 4:6 *God* is assumed when יָדָע (know) is used alone. In Ho. 13:4 and 8:2 there is the verbal phrase *to know God*; in Ho. 2:20, 5:4, and 6:4 there is the phrase *to know Yahweh*; and in Ho. 2:8 and 11:3 *to know* an act of Yahweh. For Hosea in general, יְדוּעַת אֱלֹהִים (knowledge of God) means recognition of Yahweh's singular demand of covenant fidelity and total dependence based on Yahweh's particular salvation history. *To know Yahweh* is to know Yahweh as the One God who elected Israel and provided for Israel in saving history, and thus it is a knowledge of the basic reality of life upon which one is totally dependent, and which affects the totality of that life (Ho. 4:3), particularly the relations of men (Ho. 4:2). It is traditional covenant theology to understand Israel's relationship to God in terms of her fulfillment of covenant requirements, both toward God and men, and reflects the lack of distinction between theological and social categories. In Ho. 4:1c Hosea uses theological covenant language, while in v. 2 he uses social covenant language. The importance is the parallel between the negative formulation of man's lack of relation to God and the positive formulation of the breakdown of social categories of relation between men as reflected in the covenant requirements.

In the covenant structure of Israel's relation to God, the Torah formulates the social order of man's relation to man as covenant partners in the covenant with Yahweh. As such, the social and theological categories of human existence are interdependent. The Israelites' relationship to Yahweh is evaluated in terms of the social order between men as outlined in the Torah. Man's alienation from God results in the lack

of order in human relationships. The paralleling of theological categories in v. 1c and social covenant categories in v. 2 emphasizes the social solidarity between men as an indication of man's relationship to God. A broken relationship with God results in a chaotic social structure. And this is the real indication of Israel's relationship to Yahweh, not outward piety.

For a clearer understanding of יָדָע and *knowledge of God*, we must look to the specifications in v. 2. These five crimes Hosea has chosen with particular care. The five crimes are prohibited under covenant law, the last three specifically prohibited under the decalogue.

The first word in the list is נִחַשׁ (cursing, swearing). There are only six occurrences of נִחַשׁ in the Old Testament, and two of them are in Hosea, here in Ho. 4:2 and in Ho. 10:4. We cannot tell Hosea's specific understanding of נִחַשׁ here in Ho. 4:2 except as part of a list and its general use as a term reflecting covenant regulations. However, the occurrence in Ho. 10:4 gives us a clear understanding of Hosea's use. Here these phrases are paralleled:

וְיָדָעוּ וְיִשְׁמְעוּ (they *word* (speak) words)

וְיִשְׁבְּעוּ וְיִחַשְׁעוּ (swearing emptiness)

וְיִכְרְעוּ וְיִקְרְעוּ (cutting covenants)

Cutting covenants is a technical phrase for making a covenant. For Hosea only the covenant with Yahweh is real, and other covenants are deceptions, are "pursing the east wind" (Ho. 12:1(2)). This technical phrase is used in Ho. 12:1(2): "and covenants with Assyria they cut." These covenants reflect non-dependence on Yahweh, and Hosea paralleled

the *covenant cutting* with לִשְׁׁוֹר (falsehood) and וְשׁוֹר (violence) in Ho. 12:1 (2). In Ho. 6:7 and Ho. 8:1, Hosea also refers to the breaking of the covenant. In Ho. 8:1-2, Hosea contrasts the fact of the broken covenant with a quote "My God, we, Israel know thee." This is a specific example of *wording words*, and *swearing emptiness* which Hosea refers to in Ho. 10:4. Thus, for Hosea לִשְׁׁוֹר carries with it the reality of Israel's hiding behind religious, covenant language; behind the religious tradition which no longer has effect in their lives. This word לִשְׁׁוֹר has this specific background of self-deception in Hosea's use, both with regard to the self-deception of military covenants and empty religious language. Their self-deception is that they think they do not need to be dependent on Yahweh anymore.

This understanding of לִשְׁׁוֹר is closely paralleled by the next word in the list: שׁוֹר (lying). Hosea uses שׁוֹר twice in the piel form, here in Ho. 4:2 and in Ho. 9:2: "new wine lies to them." Israel's self-deception lies to her. By *lies* Israel seeks to please the court, the king and his officers, not Yahweh: "With their evil they gladden a king, with their lies officers" (Ho. 7:3). This is a basic misorientation, and hence, a basic self-deception; a misplaced trust in other than Yahweh: "you have eaten the fruit of lies" (Ho. 10:13). "Ephriam has surrounded me with lies" (Ho. 11:12(12:1)) is an expression of Israel's deception about her God. Hosea uses the wisdom tradition to explain the chaotic disorientation of Israel: "Wine and new wine take away the understanding" (Ho. 4:11); and "a people without understanding shall come to ruin" (Ho. 4:14; compare Proverbs 6:32 and the very specific use

in Proverbs 30:20: "This is the way of the adulteress, she eats and wipes her mouth, and says 'I have done no wrong.'").

Both of these words reflect, therefore, self-deception and fundamental misorientation toward Yahweh, and hence reflect the broken relationship with God from man's side. This understanding is the basis of Israel's stubbornness: "like a stubborn heifer, Israel is stubborn; can Yahweh now feed them like a lamb in a broad pasture?" (Ho. 4:16). Israel makes it impossible for God to bring his salvation to them. Here too is Hosea's understanding of what is known as the dynamistic preunderstanding. In her self-deception and lack of real dependence on Yahweh, Israel has no other way to go, even though she declares: "My God, we Israel know thee." Hence, "their deeds do not permit them to return to their God, for the spirit of harlotry is within them, and they know not Yahweh" (Ho. 5:11). It is lies (שׁוֹרְטָה) which prohibit the ransoming: "I would ransom but they speak against me lies" (Ho. 7:13), and thus by the use of personal pronouns, Hosea emphasizes the contrast of Yahweh's will and Israel's deception. The cry to Yahweh is with words, but not "from the heart" (Ho. 7:14). This self-deception is chaos, and hence Israel "pursues the east wind" (Ho. 12:1(2)), "sows the wind, reaps the whirlwind" (Ho. 8:7). This is the natural result.

The next three crimes were specifically prohibited in the decalogue: Thou shalt not kill (הָרָצָה: Ex. 20:13; Deut. 5:17); thou shalt not steal (לָשׁוֹב: Ex. 20:15; Deut. 5:19); thou shalt not commit adultery (הָרָצָה: Ex. 20:14; Deut. 5:18). There is one other occasion of הָרָצָה (killing) in Ho. 6:9 where the priests are accused of murder. לָשׁוֹב

(stealing) is only used here in Ho. 4:2. Hence these prohibitions stand by themselves without a distinct meaning context given by Hosea. However, נָסָה (committing adultery) is a covenant prohibition word with a distinct and almost exclusive use by the prophets in the piel form (except Ps. 50:18; Prov. 30:20). In Ho. 4:2 it is in the Qal form as in Ex. 20:14 and Deut. 5:18. In Hosea there are four occurrences in the piel form (3:1; 4:13; 4:14; 7:4). The prophets expanded the meaning of *adultery* beyond the legal codes, where the term is used to refer to the relationship between man and woman, to a more general characterization of the relationship of Israel to Yahweh (in both Qal and piel forms).

It is most probable that the use of נָסָה in Ho. 4:2 is the covenant regulation use as reflected in the decalogue. However, in the prophets there is the double meaning and use, one informing the other. In Hosea 4:11-14, the play on the two uses makes up the dynamic of the passage. Idolatry is explicated in terms of adultery. Adultery becomes the term for the breaking of the first and second commandments.

The list in Ho. 4:2 is followed by the action verb רָבָה . It is the same verb used in Gen. 30:30,43 with the sense of *multiply*, *grow*, *increase*. And this is the sense in Ho. 4:10. Its use here in Ho. 4:2 is intentional, and is the sense of *increasing*, i.e. getting worse. The blessings of the covenant do not multiply, but only the growing instances of break-down.

"Blood upon blood" or "bloody deed upon bloody deed" they touch (strikes out) is a summary phrase which expresses excess and defilement in v. 3. Israel cannot get away from her blood guilt (compare Ho. 23:14

(15)). In Lev. 20:9,11,12,14,16 the legal formula and death sentence is pronounced: *their blood upon them; his blood upon him*. The guilt is placed. Guilt cries out for justice. Blood guilt will come to judgement because of the process of defilement (compare Ez. 16:38; 23:45,45).

This sweeping assertion of *blood upon blood* is similar to a pronouncement of guilt: it issues forth the curse, remembering that the covenant was a relationship which had legal requirements reinforced by the punishment of curses. Thus, once the process is initiated, the end result is guaranteed. Inherent in Israel's failure to perceive her fundamental loss of relationship to Yahweh is her self-deception by which she seals her judgement.

The judgement in v. 3 is a very interesting judgement coming as it does after an indictment based on covenant theology: "Therefore, the land shall mourn, and all the inhabitants in it shall languish" (Ho. 4:3). This is formulaic language (compare Is. 19:8; 24:4,7; 33:9; Jere. 14:2). It is the language of curses and total catastrophe. This tradition is reflected most clearly in Is. 24:4ff. where all of creation, the world and the heavens, are affected. "The land is polluted under its inhabitants" (Is. 24:8), because they have "transcended the laws, violated the statutes, broken the everlasting covenant." Therefore a curse (לֹאֲכָל) devours the land and its inhabitants suffer (Is. 24:6).

In Ho. 4:3, Hosea puts emphasis on the close connection of all life with the land. Life is dependent upon the land. This judgement is particular from all other similar prophetic judgements because the emphasis is placed on all the inhabitants of the land, בְּכָל (and even) the

"beasts of the field, birds of the heavens, fish of the sea shall be taken away." Whether Hosea's use here has as a background the traditions of Gen. 1:26,28, cannot be determined, but this formulation is unique in the prophetic writings. And it marks the first systematic connection of this formulation of all life with the covenant. This is a bold theological innovation which predates other such significant innovations as the Priestly writers' connection of the covenant (via the covenant Sabbath regulations) with creation as reflected in Ex. 31:12-16.

The list of life represents all life. Therefore, the judgement in Ho. 4:3 is a disruption of creation itself, of all life as well as the land. This judgement places Yahweh as lord of all creation, the land and all its inhabitants. Here is a connection of the God of the covenant with the creator God. Here two traditions come together. Yahweh is more than the God who brought Israel out of the land of Egypt. This same God is the lord of creation, not the Baals, but Yahweh! And Yahweh is related to the totality of his creation not by fertility rites, but by the covenant. The covenant as the basis for the solidarity of men is the basis for the solidarity of creation itself--all of life. The blood affects all creation. This God, Yahweh, is in total control and power. This is a direct hermeneutic over against Baalism. Therefore, this judgement becomes a hermeneutic on Baalism, reaffirming the complete sovereignty of Yahweh over history and over all creation.

HOSEA 6:1-6²¹

²¹This section will also briefly analyze Ho. 8:1-14.

Translation:

- 1 Come, let us return to Yahweh;
for he has torn and he will heal us,
he has stricken and he will bind us up.
- 2 He will revive us after two days;
on the third day he will raise us up
that we may live before his face.
- 3 Let us know--let us pursue the knowledge of Yahweh.
Like the dawn his going forth is fixed.
He shall come like the rain to us,
like the spring rains that water the earth.
- 4 What shall I do with you, O Ephraim?
What shall I do with you, O Judah?
Your ⁷²⁷ is like the morning mist,
like dew that soon disappears.
- 5 Therefore, I have hewn (them) by the prophets.
I have slain them with the words of my mouth
and my judgement as the light goes forth.
- 6 For ⁷²⁷ I desire, and not sacrifice;
Knowledge of God rather than burnt offerings.

Structural Analysis:

- I. Song of penitence (vv. 1-3)
 - A. First summons and affirmation of confidence (vv. 1-2)
 1. The summons
 - a. The ²⁴⁰ (v. 1a)
 - b. The ⁷² (v. 1b)
 2. The affirmation of confidence (v. 2)
 - B. Second summons and affirmation of confidence (v. 3)
 1. The summons (v. 3a)
 2. The affirmation of confidence (v. 3b)
- II. Divine oracle of judgement (vv. 4-6)
 - A. Lament (v. 4)
 1. Lament proper (v. 4a)
 2. Motivation (v. 4b)
 - B. Judgement and motivation
 1. Judgement (v. 5)
 2. Motivation (v. 6)

This text is extremely significant because it deals with the self-deception of the cult, the place where the focus of the relationship of Yahweh and Israel is most clearly felt. We are able to move beyond the form and language of the cult to the underlying reality of Israel's relationship to Yahweh, and of Yahweh's to Israel. And the text is also significant because we have another text (Ho. 14:1-8) which has identical form and by which we can make valuable comparison (see section on Ho. 14:1-8). Both texts have the form of a liturgical song of penitence followed by an oracle of Yahweh. In Ho. 6:4-6 the response to the song of penitence is an oracle of judgement, while in Ho. 14:4-8 the response is an oracle of salvation.

The units in Ho. 5:8-15 have as their historical situation in life the Syrian-Ephraimite war. The editorial placement of Ho. 6:1-3 and the language of Ho. 6:1-3 indicates strongly the Syrian-Ephraimite war for its historical situation in life also. In any event, the genre is a song of penitence which has a general situation in life of desolation and need. The editors have created a larger unit of Ho. 5:8-6:6 in which Ho. 6:1-3 is a response to Ho. 5:8-15, and in particular Ho. 5:15. Judgement is most poignant (Ho. 5:15) where Yahweh declares his withdrawal until Israel suffers and again seeks her God.

Ho. 6:1-3 is in form just such a response as Yahweh demands in Ho. 5:15. It is a liturgical song of penitence and such songs were normally used in times of national crisis when the people assembled for fasting, lament, petition, and sacrifice to avert the wrath of God.²²

²²*Ibid.*, p. 93

It is possible that Hosea pronounced the oracle of judgement in 6:4-6 at just such an assembly. The oracle of judgement may have followed an actual performed liturgy, or more likely Hosea himself repeated the song of penitence with the oracle of Yahweh as its response. There is little reason for us to assume that Hosea created this song. Since it contains some of Hosea's language ("let us return to Yahweh," "let us know--let us pursue the knowledge of Yahweh"), we might conjecture that it was used in response to some of Hosea's preaching, but not that Hosea wrote it for the occasion of his delivery of an oracle of judgement. The people used his language to claim their religiousness at other times (compare Ho. 8:2). In addition, we have a song of penitence in Ho. 14 which was created by Hosea. There no actual service of the people is presupposed.

The penitence in Ho. 6:1-3 follows the traditional form of (1) summons and (2) assertion of confidence. There is in Ho. 6:1-3 a double summons and assertion of confidence, one in vv. 1-2 and the second in v. 3. The normal response to such a petition in the cult was an oracle of salvation, not an oracle of judgement. The people usually received such a salvation oracle in response to their petition through a prophet. The response of judgement is the key to understanding Hosea's concept of Israel's relationship with Yahweh, which reached beyond the outward form of ritual. We see the continual contrast of subtle, but significant theological tensions. Let us first take a look at the petition (vv. 1-3).

On the surface the form and content of the petition seem good.

There is nothing theologically wrong or unusual with the first summons in v. 1. Traditional theology is reflected here. Hosea uses the verb *שׁוּב* (return) nineteen times (Ho. 2:7(9),9(11); 3:5; 5:4,15; 6:1,11; 7:10,16; 8:13; 9:3; 11:5,5,9; 12:6(7); 14:1(2),2(3),4(5),7(8)). Hosea's particular use of *שׁוּב* is a call for basic reorientation, a turning away from the baals and dependence on kings, military might, and international intrigue. It is a call for Israel to return to the original relationship (Ho. 2:7(9); 3:5; 7:10; 12:6(7); 14:1(2),2(3),7(8)). The fundamental change that is implied in *שׁוּב* is well reflected in Hosea's understanding of the difficulty of real change: "Their deeds do not permit them to return (*שׁוּב*) to their God, for the spirit of harlotry is within them and they know not Yahweh" (Ho. 5:3-4). For Hosea, to *return* is precisely to *know Yahweh*, which is paralleled with the *שׁוּב* summons in the second summons (Ho. 6:3): "Let us know, let us press on to know Yahweh." The oracle of judgement which is the response to the petition in Ho. 6:1-3 denies that Israel has the knowledge of Yahweh (Ho. 6:6b). It is therefore not the theology or form of the petition's summons which is lacking, but the reality of the summons in the life of the petitioner, Israel. "They have not appealed to me with their heart" (Ho. 7:14), but they return (*שׁוּב*) to what is useless (Ho. 7:16).²³ In light of the political and military crisis, *return* becomes in the mouths of the nation's priests a turning to the national God to bring about victory through cultic sacrifice (Ho. 5:6). The call to return becomes hollow

²³The text is corrupt: some read 'baal'.

ritual with corrupted meaning, ritual that became the epitomy of self-deceit. They want to survive, not return to Yahweh.

The contradiction of Israel's life is heightened by the obvious dependence on the traditional faith of Yahwism in the first affirmation of confidence that Yahweh alone kills and makes alive, wounds and heals (compare Deut. 32:39). The language form is maintained, but the reality of dependence on Yahweh has been lost. In the second statement of confidence (Ho. 6:3b) the old theology itself faces corruption: the salvation of Yahweh is claimed as an automatic process. This is the great danger of the cult of God's salvation: the cheap revision of legalism, where God's salvation comes automatically. There is no mention of Israel's sin, no self-awareness of Israel's lack of dependence (compare Ho. 14:2-3). In addition, the language of the first affirmation of confidence in v. 2 expresses a short period of time, and hence expresses a hint of arrogant demand beyond hope, while the parallel statement of confidence (v. 3b) uses the language of the natural cycle of nature: the coming of the dawn and the spring rains express a sense of salvation as automatic. Such affirmations of confidence are still, in form, theologically sound, even if innovative. The problem is the sense of arrogance and the assumption of an automatic salvation. This is made very clear in the language of Ho. 6:5c, where the reverse is declared: "my judgement goes forth as the light"; in other words, as automatically as the new day! To "go forth as the light" is directly synonymous with "going forth as the dawn" in v. 3. The language of nature is also used in v. 4 of the judgement in reference to Israel: "Your love is like a

morning cloud, like dew that goes away early." For Hosea, there is nothing wrong with new language forms; it is how they are used and what they reflect that counts.

Israel tries to use her cult for her own purposes, to save herself from destruction. This is a very important and subtle point. To use the language of the faith to save your life or legitimate your existence is not to stand in proper relation, but it is deception in the most fundamental way. This petition in Ho. 6:1-3 is a very clear, concrete example of Israel's fundamental corruption and self-deception through the cult.

This is made clear only by Yahweh's judgement as response in Ho. 6:4-6. The whole of the petition then is understood as empty ritual. Traditional Yahwistic language has lost its original meaning and the inroads of Canaanized worship have corrupted the traditional understanding of Yahwism. It is extremely interesting that here in Ho. 6:1-3 the understanding of Yahweh's salvation is not that it is because of his very nature that he saves (see the section on Ho. 11:1-9), but that it is assumed he will save. The petition, therefore, functions to say what Israel is like, not what Yahweh is like. It is in Ho. 6:4-6 that we see what the God of Israel is really like.

The whole of Ho. 6:1-6 builds to v. 6. The lament is a very personal language form and stands immediately in stark contrast with the formal tone of the song of penitence and the language of nature cycles. By such a lament it is clear that Yahweh's response is intimate. The motivation formed in the language of nature (v. 4b) makes a powerful

contrast to the lament proper (v. 4a) and definitely is a response to the language of the second summons in v. 3. The same power of contrast is present in the announcement of past judgement (v. 5), where traditional Yahwistic language is paralleled by another use of the language of nature. In v. 5 Yahweh's judgement comes through his prophets, whose function is to speak the words of Yahweh, words which carry the judgement of Yahweh with them. This is the prophetic understanding of the dynamic power of Yahweh's Word and carries with it the older tradition of the power of the curse. The thrust of this theology in v. 5, of Yahweh's dynamistic word going forth as sure as the light of day goes forth, is the exact contradiction of the theology of automatic salvation in the song of penitence. The motivation for the dynamistic word which will result in judgement is given in v. 6 and is the center of the oracle.

The basis for Israel's relationship with Yahweh is not cultic ritual, outward cultic acts, cultic language, or the cultic theology of salvation. The basis for the relationship is something more than the cult. *707* is contrasted with the sacrifice in which the worshipers participate by sharing a meal to establish community with the deity. *Knowledge of God* is contrasted with another ritual of the burnt offering in which the whole animal is consumed as an act of adoration to the deity.²⁴ The contrast is one of fundamental categories of Israel's relationship to Yahweh over against the outward form of cultic ritual. In

²⁴*Ibid.*, p. 98.

opposition is a genuine, responsive *ḥesed* (covenant love) and knowledge of God with an unresponsive attempt to use or manage the deity through cultic ritual. Inherent in Israel's attempt to manipulate Yahweh is the fundamental self-deception and breakdown of Israel's covenant self-understanding. It is a radical attack on the most basic cornerstone of cultic expression, the sacrifice. This attack is recurrent in Hosea (see Ho. 4:13; 5:6; 8:13).

Hosea's understanding that such ritual is a self-deception of the people, a dependence on rite rather than Yahweh, is reflected in the prophecies against the priests and prophets in Ho. 4. The role of these religious leaders took the form of perpetuating the deception of the people. The cult itself was the stalwart against Israel's covenant relationship with Yahweh. Israel wanted to use the cult for survival, not for real expression of a covenant relationship and the priests and court prophets perpetuated this travesty of cheap grace, whereby the people were assured with the word that they wanted to hear. This cuts short the process of salvation because there is no real response by Israel. The cult becomes a barrier to facing Yahweh, the God of Israel. Yahweh's saving history is cut short at the altar. What Yahweh demands is a change in Israel (see section on Ho. 14:1-8), not an appropriation of cultic ritual. An analysis of the song of penitence in Ho. 14 makes it clear that what is required is recognition and confession of Israel's broken dependence on Yahweh. Yahweh's election of Israel is not founded on ritual by which Israel attempts to manipulate the divine and thus make herself, through her ritualistic practices, the center of depend-

ence. Rather, the election is based on Yahweh's call to absolute dependence as founded in Yahweh's free acts of salvation in the exodus and settlement.

An important text dealing with a fuller explanation of the nature of Israel's broken dependence on Yahweh, and hence the breakdown of the covenant relationship, is the collection of units in Ho. 8:1-14. The units brought together in Ho. 8:1-14 represent a kind of summary listing that refutes the claim of Israel which is quoted in Ho. 8:2: "My God! We, Israel, know you!" Again, in time of need, Israel appeals: "We know you!" This is the same appeal as in Ho. 6:3a of the song of penitence. Hosea uses this quotation to point out again the self-deception of Israel. There is behind this quotation in Ho. 8:2 two distinct traditions. First, "My God" has as its traditio-historical background the election tradition and covenantal formulation, "I, Yahweh, am your God." Second, "we know you" has as its background the preaching of Hosea who, as we have seen, uses *knowledge of God* as a primary language form, and in so using the language points toward both awareness of the covenant and actualization of the covenant. Therefore, the units following Ho. 8:2 (Ho. 8:3; 8:4-6; 8:7; 8:8-10; 8:11-13; 8:14) are placed after this claim as a refutation of the claim. Thus the intention of the collection of the units in 8:1-14 together is to point out the contrast of what Israel says and actually does. These units became a homily on the words "My God! We, Israel, know you," and also therefore on the second summons in 6:3: "Let us know, let us press on to know Yahweh."

The listing in chapter 8 of Israel's false dependence on the creation of her own hand include the following assertions: (1) they have made government, kings and officials (v. 4a); (2) they have made idols of gold and silver (v. 4b-6); (3) they have created dependence on international policies (vv. 8-10); (4) they have created self-deception in their cultic activities (vv. 11-13); and (5) they created palaces and fortified cities, a dependence on wealth and military might (v. 14). In this time of need, with Assyria on the attack, Israel, having "sown the wind" shall "reap the storm" (v. 7). Emptiness is Israel's end.

Therefore, the cult is only one aspect of Israel's broken relationship with Yahweh, of the broken covenant. Ho. 6:1-6 shows us that the cult is the primary place of self-deception; Ho. 8:1-14 shows us that it is only one aspect of the broken covenant. Israel claims the covenant relationship with the words, "my God," and claims the Torah instruction "we know you," but these are just words.

Israel's rebellion is reflected first in the monarchy. Israel now makes her kings without any dependence on Yahweh. Historically, succession was determined by court intrigue and murder (see Ho. 7:3). This critique of Israel's monarchy is based on the older, premonarchical, charismatic conception of kingship, whereby the king was Yahweh's elect by gift of charisma or prophetic designation.²⁵ This is definitely an antimonarchical theology, which had its antecedent in the old Amphictomonic theology (compare the inclusion of Ho. 1:11(2:2), which

²⁵Walter Eichrodt, *Theology of the Old Testament* (Philadelphia: Westminster Press, 1967), I, 439.

has sounds like the raising up of a charismatic judge). The king has ceased to be the adopted son and anointed servant of Yahweh, and therefore Yahweh has ceased to provide victory. Indeed, the office of kingship shall cease to be (Ho. 3:4; 9:15).

Second, the breaking of the first and second command is a clear breakdown of the covenant relationship. The focus in Ho. 8:4a-5 is not ritual avoidance of Yahweh as in Ho. 6:1-6, but a blatant example of harlotry, of the syncretistic religion of 8th century Israel. As we have seen (see section on Ho. 1:2-9), Israel's harlotry is a major thrust in Hosea. Basically, harlotry with the baals is a false dependence, and a misunderstanding of who is the real giver--Yahweh, not the baals (see Ho. 2:5,8). Hosea can speak of harlotry with "lovers" in referring to baal worship (Ho. 2:5,12,13), or he can refer to foreign political powers and alliances (8:9; also 4:11-13,18; 7:16; 9:1;10; 11:2; 13:1-2).

Both kings and idols are understood in the same light of Israel's broken relationship with Yahweh. Both are falsely made from man's hand and both are not worthy of dependence. The two wisdom sayings in Ho. 8:7 are picked up from proverbial tradition to help Israel understand that her actions are sheer folly and will have a natural end in catastrophe (compare Ho. 4:11,14b). In the wisdom tradition, *wind* stands for illusive and elusive, for what amounts to nothing (see Eccl. 1:14,17; Prov. 11:29; Job 7:2).²⁶ This is what Israel sows in turning

²⁶Mays, p. 119.

from Yahweh, and the results are inevitable. This is the thrust of the second wisdom saying in Ho. 8:7b: "Grain without head yields no bread," that is, no good results can come from what is not good in the first place, no produce can come from the unproductive. The overall thrust of Hosea's use of the wisdom tradition, including his language in Ho. 8:3, is that the dynamistic process has been set in motion. The results are a product of the antecedents. This is the wisdom tradition's way of expressing judgement as being as sure as the going forth of light (6:5c).

Third in the list in chapter 8 is Israel's dependence on international intrigue and alliances, as opposed to dependence on Yahweh. Israel's identity is lost; her uniqueness of election ceases to be when she becomes just another nation among nations, seeking survival. This judgement was already taking place in 733. Israel ceases to know Yahweh in her attempt to build security and maintain survival by clever diplomacy and military alliance, and her destruction is sealed (see Ho. 5:13-14; 7:11; 9:6; 11:5; 12:1(2); 14:3(4)).

In the listing, the cult comes next in Ho. 8:11-13, and then in the final position comes the citation of Israel's false dependence on wealth and military might. While 8:15 may not be Hosea's, it picks up on a fourth area of Hosea's concern for Israel: false dependence on military might and riches (compare Ho. 7:16; 10:9-10; particularly 10:13-15; 11:6; 13:15-16; and 12:7-9).

Therefore, to "know Yahweh" is first and foremost to know Yahweh's election and saving acts, and hence to know Yahweh only as savior

(see Ho. 13:4-5). To know Yahweh in such a way is to be dependent on him alone, and hence to depend on other than Yahweh is not to know Yahweh. Yahweh and Yahweh alone is savior; this understanding is expressed in the total life of Israel, not just in the cult.

HOSEA 12:1-6(3-7)

Translation:

- 2 Yahweh has a suit against Israel²⁷
and will punish Jacob according to his ways;
according to his deeds he will requite him.
- 3 In the womb--the heal of his brother--
and in his manhood he struggled with God.
- 4 He struggled against an angel and he prevailed;
he wept and pleaded his favor.
At Bethel he found him,
there he spoke with him.
- 5 Yahweh, God of Hosts,
Yahweh is his remembrance.
- 6 But you, with the help of your God shall return!
רָגַל and justice observe!
And wait for your God continuously.

Structural Analysis:

- I. Citation of the tradition (vv. 2-4(3-5))
 - A. Introductory interpretation
 1. The indictment (ל'ך) (v. 2a(3a))
 2. Announcement of judgement (v. 2b-c(3b-c))
 - B. The tradition proper (vv. 3-4(4-5))
 1. Jacob's early life (v. 3a(4a))
 2. Jacob's later life (vv. 3b-4(4b-5))
 - a. Struggle with God (v. 3b(4b))
 - b. Struggle with Angel (v. 4a_α&β(5a_α&β))

²⁷ MT reads 'Judah,' but 'Israel' is the only possible consistent rendering.

- 1) Struggle proper (v. 4a_x(5a_x))
- 2) Result of struggle (v. 4a_p(5a_p))
- c. Finds and talks with God (v. 4b(5b))
 - 1) Finds God (v. 4b_x(5b_x))
 - 2) Talks with God (v. 4b_p(5b_p))
- II. Doxology (v. 5(6))
- III. Summons to Israel (v. 6(7))
 - A. General summons (v. 6a(7a))
 - B. Specific summons (v. 6b-c(7b-c))
 - 1. נָחַם and וַיִּחַן (v. 6b(7b))
 - 2. Wait (v. 6c(7c))

The importance of this text lies in its appropriation of an old tradition, and its unusual form and probable setting. It is an original unit, its genre is that of a homily on a text, and its situation in life probably is a worship setting. The text presupposes a knowledge of Hosea's preaching on the part of the listeners. This implied familiarity and the theology of the text suggests a rather late date of occurrence in Hosea's prophecy. The greatest significance of the text lies in the theology of a judgement as an interim period before salvation can ever be spoken about. The period is probably somewhere between 733 and 722. Judgement is in process, but not yet complete. The tone of the unit is very cautious.

This unit is a sermon on Israel's situation, and Hosea states the situation in three ways: (1) in a נִדְּוָה , an announcement of a legal indictment and announcement of judgement (v. 2(3)), (2) in the use of the figure of Jacob as a way of reviewing and understanding present day Israel (vv. 3-4(4-5)), and (3) in a summons which reflects the present situation (v. 6(7)).

The outward genre is a trial speech, a legal suit brought against Israel by Yahweh, with the evidence being a summation of Israel's origins. The life of Israel's ancestor is reviewed and given as a way of establishing present-day Israel's guilt. However, at this point and after, the ל' breaks down. Why the liturgical formula in v. 5(6)? And why no sentence of judgement after v. 2(3)? Why is there only a summons in v. 6(7), which is the focus of the text? Certainly, Jacob's life is seen as a way of understanding present-day Israel, but the summons in v. 6(7), which is the pronounced word to present-day Israel, is not a sentence of guilt or innocence. Indeed, the summons, as well as the whole unit, is a prophetic word, not a trial speech of Yahweh.

The whole of the unit is a summary of the current situation with a radically unique reference to the Jacob tradition. And there is no need for specifics, because Israel has already heard the specifics in Hosea's preaching, and is already aware of the judgement. V. 2(3) is simply a summation of this now-established fact. The ל' in v. 2(3) is so short that his listeners are only called to remember the fact of the indictment and its results.

The underlying form of the whole unit is more nearly an admonition in the form of a song of assurance: an affirmation of Yahweh's power of judgement (v. 2(3)), a citation of repentance in historical terms (vv. 3-4(4-5)), a liturgical affirmation of Yahweh's sovereignty (v. 5(6)), and a word of cautious assurance (v. 6(7)). But this is not satisfactory as a form either, for there is no first person complaint, and no real assurance. The harsh situation of complaint is assumed, and

penitence is only by analogy to Jacob, and assurance is only a cautious summons. Nevertheless, Hosea has taken up just such a liturgical structure of penitence and assurance to underlie his understanding of the present situation. And he does this by setting up the whole of the unit as a ל'ך, a legal indictment. The actual situation of Israel, from Hosea's standpoint, allows him to bring together these two understandings of the situation, the legal and the cultic, as a foundation upon which to preach a cautious word. This magnificent homily on the Jacob tradition assumed that the indictment and judgement had been made. In Ho. 4:1-2 Hosea already has laid out the details of the indictment. This fact is simply stated in Ho. 12:2(3) as a preunderstanding of the tradition he is about to cite in vv. 3-4(4-5). The intention, however, of Hosea is to move beyond the indictment and judgement. He is not denying judgement (v. 2(3)), but creatively pushing beyond the present to Israel's possible future. The Jacob tradition becomes in Hosea's hands a call to repentance and a word of cautious hope. Israel's situation is the same as Jacob's. Jacob strove against God and suffered, but lived. The theological intention is to express cautious hope: others have striven with God and lived--so you can too, but you must return and continually wait! It is not in reality, then, a pronouncement of indictment and judgement, but a summons for the judgement to bring about a change in Israel. This was Hosea's consistent message before the final end of the state came in 722. Hosea still hopes a change will be wrought in Israel by Yahweh's just punishment.

The situation of Hosea's delivering this word may very well have

been a liturgical situation at Bethel. The unit reflects one of the few times that Hosea goes back beyond the Exodus for Yahweh's saving history (compare Ho. 12:12-14(13-15)). However, the interpretation of Israel's election in terms of the promise to the patriarchs over against the Sinai covenant was probably strong in the North, particularly at Bethel. Hosea picks up on the tradition that would be most relevant, and he preaches from it at probably the most important state sanctuary in his time, Bethel.

First, Hosea reminds his listeners of their legal situation (v. 2(3)), then he reads or cites the Jacob tradition (vv. 3-4(4-5)), gives the appropriate doxology (v. 5(6)), and finally delivers a homily on the Jacob tradition in the form of a summons to Israel. The אֱלֹהֵינוּ in v. 2(3) can and does apply both to present-day Israel and to Jacob, their father. But until v. 6(7), the אֱלֹהֵינוּ in v. 2(3) is only an introductory interpretation of the Jacob tradition. In v. 6(7), the אֱלֹהֵינוּ becomes effective for present-day Israel, as well as the Jacob tradition, in a most powerful way. V. 6(7) opens up with וְאַתָּה! (and you!), placed in the emphatic position of the very first word of the summons.

To understand Jacob is to understand yourself! This is Hosea's word. But Jacob was humbled by his encounter with God (v. 4a(5a)), unlike present-day Israel. Jacob is the subject in vv. 3-4(4-5): it must follow that Jacob is the subject in v. 4a_β(5a_β), 4b_α(5b_α), and 4b_β(5b_β) because he is the obvious subject in the first three stanzas, vv. 3a(4a), 3b(4b), and 4a_α(5a_α). The subject is Jacob, the father, not God, just as the subject in v. 6(7) is Israel. The whole unit points toward

Israel and her life before Yahweh. The emphasis is not on Yahweh's judgement, but on Israel's existence before the face of that judgement.

It is a bold hermeneutic for Hosea to take the Jacob tradition and use Jacob's struggle with God as a way of understanding Israel's rebellion. However, Hosea was dealing with an arrogant, self-deceiving people, and he needed a radical interpretation of the tradition to make them understand. Such an understanding forced Israel to look at her origins and roots. An honest look at Jacob would allow them an honest look at themselves.

This unit is built on another facet of Hosea's understanding of God's judgement: Yahweh has withdrawn, he is no longer present with Israel. In recounting the Jacob story, it is not without reason that Hosea uses סָׁחַ (find) as the verb describing Jacob's turning toward God (v. 4b(5b)). סָׁחַ (compare Ho. 9:10) is an election verb, but it also points to the judgement of Yahweh as Yahweh's hiddenness whereby Israel must again find him. Implicit in Hosea's use of the Jacob tradition is that the absence of Yahweh is worse than a face-to-face combat. The theology of Yahweh's non-presence goes back at least as far as the E source in the Exodus narratives, which has roots in the theology of the nomadic generations. Ritual sacrifice will not help Israel to return to Yahweh: "With their sheep and cattle they may go to seek Yahweh, but they will not find (סָׁחַ) him; he has withdrawn from them" (Ho. 5:6). They are left without a God to protect them. And the smoke of sacrifice shall not stir their God. A traditional feature of the lament is the absence of God, who does not hear, answer, help, or save.²⁸ This is the

situation of Israel, but the lament as well as the cult, is to be of no avail: "I will go back to my place, until they suffer for their guilt and seek my face; in their distress they shall look to me" (Ho. 5:15). Ho. 12:6(7) presupposes that Yahweh is not present, that he is in his place. Hosea does not specify the location of his place, but it could be Yahweh's mount or a heavenly place (compare Deut. 33:2; Jud. 5:4; Ps. 18:6; 46:4; etc.).²⁹

Israel's situation in Ho. 12:2-6(3-7) is one where she can no longer expect Yahweh to come forth; she must simply wait continuously. This is a very cautious word. The summons in Ho. 12:6(7) has two parts: (1) keep the covenant terms of $\gamma\beta\eta$ and $\mathfrak{u}\mathfrak{g}\mathfrak{u}\mathfrak{h}$, and (2) wait. Seek nothing! Keep $\gamma\beta\eta$ and $\mathfrak{u}\mathfrak{g}\mathfrak{u}\mathfrak{h}$, and wait! This situation is very somber: the time is beyond even actively and consciously seeking Yahweh; it is beyond Israel's asking, even as a penitent people. The time for "seeking Yahweh, that he may come and rain salvation upon you" (Ho. 10:12) is now past. There is no time for seeking, only waiting! This is very hard, rock bottom theology. Even the pretentiousness of seeking is denied to Israel. Simply observe $\gamma\beta\eta$ and $\mathfrak{u}\mathfrak{g}\mathfrak{u}\mathfrak{h}$ in quietness and continuous preparation for God's act of salvation. To do so is to have made the step necessary for Yahweh's return, but without pretentiousness!

The process in Israel that Hosea sees Jacob's history reflecting is one of rebellion, penitence, and finding Yahweh. Until the very

²⁸*Ibid.*, p. 92.

²⁹*Ibid.*, p. 93.

end, Hosea held forth this prophecy to Israel. By the time Hosea preached at Bethel, the hope of Israel's *return* was still alive, but the dawning awareness that a new act of God was needed was beginning to arise.

PASSAGES REFLECTING THE NATURE OF SALVATION

HOSEA 3:1-5

Translation:

- 1 Yahweh said to me:
 "Again go love a woman
 who is loved by a companion and commits adultery,
 just as Yahweh loves the Sons of Israel,
 even while they turn to other gods
 and love raisin-cakes."
- 2 So I bought her for myself for fifteen silver shekels and
 a homer and a lethech of barley. 3 And I said to her:
 "Many days you shall remain with me--
 not play the harlot and not live with a man--
 and so will I also be to you."
- 4 For many days shall the Sons of Israel remain
 without king and without officer,
 without sacrifice and without pillar,
 without ephod and teraphim.
- 5 Afterwards the Sons of Israel shall return
 and seek Yahweh their God (and David their king),
 and come in awe to Yahweh and his goodness (at the
 end of the days).

Structural Analysis:

- I. Report of speech of Yahweh (v. 1)
 - A. Introductory phrase (v. 1a)
 - B. Speech of Yahweh (v. 1b-c)
 1. Command (v. 1b)
 2. Explanation (v. 1c)
- II. Self-report of Hosea's action (vv. 2-3)

- A. Report of Hosea's action (v. 2)
- B. Report of speech of Hosea (v. 3)
 - 1. Introductory phrase (v. 3a)
 - 2. Speech of Hosea (v. 3b-d)
 - a. Command (v. 3b-c)
 - b. Promise (v. 3d)
- III. Explanation for the action and the result (vv. 4-5)
 - A. Explanation (v. 4)
 - B. Result (v. 5)
 - 1. First parallel statement (v. 5a)
 - 2. Second parallel statement (v. 5b)

There are two interpolations in v. 5. The Judean editor has included the phrase "and David their king" after v. 5a: "Afterwards the Sons of Israel shall return and seek Yahweh their God." This attempt to include a word about the Davidic kingdom is both inconsistent with Hosea's theology of the kingdom and the thrust of v. 5, which is solely concerned with Israel's new relationship toward Yahweh. The interpolation at the end of v. 5, "in the last days" is also out of place with the whole tenor of the passage. It is an attempt again to relate this action to later times by adding this eschatological formula. Hosea had no such eschatological understanding of his second symbolic action, but a concrete understanding of Israel's changed attitude toward Yahweh after a long period of suffering and waiting.

This is the second report of symbolic action in the book of Hosea. In contrast to the first report of symbolic action (Ho. 1:2-9), this is a report of symbolic action reflecting a new hope of salvation. Because it realistically assumes the loss of the kingdom and the cult

(v. 4), it was probably enacted toward the end of the kingdom, sometime before 722. The symbolic act must have taken place before a people who were beginning to realize that Israel's fall was approaching and what this would mean. The emphasis on the possibility of a long duration of suffering ("many days" in v. 2 and in v. 4) reflects this realization. The importance of the text lies in its contrast with the first report of symbolic action and in its understanding of the dynamics between Israel and Yahweh. It is the last reflection of hope based on a traditional pattern of the process of Yahweh's salvation where a change is wrought in the covenant partner, man, through judgement. We do not yet see the burst of new, radical theological insight which sees the only hope in a radically new act of God and a new basis for the relationship (see sections on Ho. 2:16-22(18-24) and 11:1-9).

In light of the first report of symbolic actions, this symbolic action is indeed powerful. The action represents the renewed initiative of God's attempt to renew Israel's relationship to him, and this in complete contrast to the fundamental break which is reflected in the first symbolic actions. Yahweh had declared that he would no longer have mercy on Israel, that the covenant was completely broken, and that he had even withdrawn his name (see section on Ho. 1:2-9). This knowledge of the first symbolic actions makes clear, especially with the parallel for the action where Hosea takes an adulterous woman, that Yahweh is no longer withdrawn. Yahweh is again present with a new expression of love. The theology expressed in the whole of this second report of symbolic action moves beyond that in Ho. 12:2-6(3-7). Here in Ho. 3:

1-5 the symbolic action is a concrete expression that Yahweh again stands in relation. The whole of the unit makes clear what this means.

Hosea's primary understanding of the salvation process in his early preaching is that a change would take place in Israel as she suffered the judgement of her broken relationship with Yahweh. Basically, this text still reflects that process. But here the impending completed historical judgement is assumed, and because of that judgement Israel will return. At the time that judgement is finally recognized, the love in the judgement is expressed.

The understanding of the process of Israel's salvation as coming after a change in Israel is moved beyond in Ho. 3:1-5, however. It is Yahweh's love and judgement which leaves no other choice for Israel. The judgement takes away from Israel her false dependencies and Yahweh's love is reasserted. This moves beyond Hosea's earlier preaching that Israel will freely change, as in Ho. 10:11-13a where the nation shall be put to the yoke, to the plow, and to the harrowing--to sowing righteousness and reaping the fruit of צדק in order that Yahweh may "come and rain salvation." The action of Yahweh's return is based on Israel's action in this earlier preaching as is seen in Ho. 10:11-13a, while in Ho. 3:1-5 it is based on Yahweh's action. The intention of Hosea's earlier preaching was to explain why Yahweh had not brought salvation. Israel had not returned even though it was "time to seek Yahweh" (Ho. 10:12). Rather, Israel had ploughed wickedness, reaped wrong, and eaten the fruit of falsehood (Ho. 10:13). Hosea expressed the process of judgement calling forth a change in Israel, but no change came. In the

'old days' when Israel was a "trained heifer that loved to thresh" (Ho. 10:11), she was obedient, in contrast with her present state. The un-yoked, unmussed heifer on the threshing floor had changed into a yoked animal that needed to be guided and worked hard, i.e. needed God's judgement. The glorified days of old in the wilderness where Yahweh and Israel were in proper relation were gone and the days in Canaan had replaced them. Ho. 3:1-5 reflects that only the completed judgement will affect a change in Israel now.

Another reflection of this process, but with a closer parallel of metaphor, is found in chapter 2 where Yahweh is understood as a plaintiff against his adulterous wife, Israel. The intention of the use of the analogy of a man engaged in legal proceedings against his wife, where the children are invited to enter the litigation in the hope of reforming their mother, is not to establish the legal grounding for divorce, but to attempt reconciliation (Ho. 2:2(4)). By Yahweh's judgement, Israel will once again realize her folly: "Therefore, I will hedge up her way with thorns, and I will build a wall against her so that she cannot find her path. She shall pursue her lovers, but not overtake them. Then she shall say, 'I will go and return to my first husband, for it was better for me then than now'" (Ho. 2:6-7(8-9)). Hosea did not flinch from using the concern of the people for the 'good things of life' to bring them back to Yahweh. This was part of Israel's dependence and it was the faith as exclusive dependence on Yahweh for all things which really concerned Hosea, not that Yahweh would give Israel the best deal. The gifts of the land were part of Yahweh's

history of saving events; therefore, the blessings of the agricultural life must be seen in terms of Yahweh's salvation history and Yahweh's covenant. Israel's turning to the baals was a denial of the whole covenant theology and the termination of Yahweh's covenant history with Israel because Israel failed to recognize who was the giver, that is, failed to recognize Yahweh himself. The whole process is summarized in the phrase "but she has forgotten me" in Ho. 2:13(15). Here again is the early understanding of Hosea that Israel had forgotten and turned away, but if sufficiently punished, would return to her original lover, Yahweh. For Hosea, this meant a return to the time and place when Yahweh was Israel's only God: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak tenderly to her..." (vv. 15-16). Hosea reflects in the second report of symbolic action the approaching time when that process will have its completion.

However, when Hosea begins speaking of the process coming from a new initiative of Yahweh as he does in Ho. 2:14-15(16-17), we have a closer parallel to our text of Ho. 3:1-5, where the symbolic action is interpreted in the divine speech (v. 1) in terms of Yahweh's initiative of renewed love. This is a shift from emphasis on Israel's response via judgement to Yahweh's initiative of love in that return via judgement. Ho. 2:14-15(16-17) reflects this shift which we see in Ho. 3:1-5. The conceptualization of Ho. 2:14-15(16-17) is quite remarkable: Yahweh is a lure. The verb $\eta\lambda\lambda$ has the meaning of *entice* (in the piel form) and means to persuade irresistably by overwhelming the resistance of another.³⁰ Yahweh will "speak to her heart" (Ho. 2:14(16)), language of

a man talking to a woman whose love he seeks (compare Gen. 34:3; Ruth 2:13; Jud. 19:3). Reflected in the symbolic action in Ho. 3:1 is the same unequivocal faith that Yahweh's love is unfailing, even though at times this may be misunderstood, and even though the people themselves may lose complete sight of Yahweh. It is, however, still the completed judgement which will break down the false dependencies (Ho. 3:4). This love still carries with it the hard reality of judgement in Ho. 3:1-5.

Therefore, the unequivocal faith in Yahweh's initiative and action is reaffirmed in this second report of symbolic action, but at the same time the understanding of salvation as coming through the process of judgement is also maintained. The late period of this action in Israel's existence as a nation, with the impending final crisis, makes this word new and gives it new force. The impending judgement is so assured that the task before Hosea is to simply explain what it means and what it will eventually mean. Judgement is interpreted in light of Yahweh's new initiative of love. Let us take a closer look, now, at the flow of this unit itself.

The report has the general structure of divine command (v. 1), the symbolic action (vv. 2-3), and the interpretation of the symbolic action (vv. 4-5). As with the first report of symbolic actions, Israel is understood as the adulteress. It is unimportant to our consideration whether the adulteress in the second report is the same person, Gomer, who is mentioned in the first report. We are told what is important,

³⁰*Ibid.*, p. 44.

namely, that she has adulterated herself.

The emphasis in the divine command in v. 1 is on Yahweh, not on Israel, in contrast with vv. 2-5. In the first report (Ho. 1:2ff.) Hosea was commanded to go take a wife, while in the second report Hosea is ordered to go love a wife (Ho. 3:1). From this change alone flows the prophecy of judgement in the first report in contrast to the prophecy of hope and salvation in the second report.

V. 1 is self-contained in that the explanation of the symbolic act is given immediately after the command. The intention of the act is to reveal Yahweh's love even while (וְיִשְׂרָאֵל) Israel turns to other gods and loves raisin-cakes. In light of Hosea's past prophecy of Yahweh's withdrawal, this word becomes a *new word* to a people unsure and to a people who have come to know what it means to live in Yahweh's absence. What is entailed in Israel's adulterous love is by this time fully known. Ho. 3:1c is again the restatement of Israel's breaking the first commandment, and therefore the breakdown of the covenant. Raisin-cakes are a delicacy distributed with the cultic feasts (see II Sam. 6:19). The love of raisin-cakes paralleled to the love of other gods reflects both the lack of dependence on Yahweh and the deception connected with cultic activity.

While v. 1 puts the whole unit in context, the emphasis shifts in vv. 2-5 to Israel. The intention of the text is reflected in this predominance of calling Israel again to new life with Yahweh. Vv. 2-3 reaffirms the covenant. Just as Hosea buys the woman, so Yahweh has specifically elected Israel, even though she is an adulteress. This

symbolic action has the power of reactivating the broken covenant which was reported in the first set of symbolic actions, and hence to express a new initiative of Yahweh. Hosea's speech is, in effect, a covenant contract: "Many days you shall remain with me...and so will I also be to you," with a stipulation on Israel that she shall "not play the harlot and not love with a man." The requirement of the covenant of exclusive allegiance to Yahweh is reaffirmed, but the new covenant contract has a different flavor. It does not reflect the unleashed love that is reflected in Ho. 2:14-15(16-17), but a restricted situation. Indeed, the emphasis is on a long period of time in which Israel shall not know the fruits of Yahweh's love, but shall nevertheless remain faithful and not be adulterous. *Many days* is repeated twice: to begin Hosea's speech and to begin the explanation in v. 4; and each time it is in the emphatic position in the sentence. The intention is to reaffirm Yahweh's love even when it cannot be seen, even though the traditional reflection in the kingdom and cult no longer exist. Yahweh's love must be seen in the hard times of judgement.

Reflected in this contract and its explanation in v. 4 is a similar tone as in Ho. 12:2-6(3-7): Israel is to hold fast to love and justice (covenant language for not playing the harlot and not loving with a man) and continually wait for Yahweh's blessings for many days. The same verb נשאר (remain) is used both in v. 3 and v. 4: the Sons of Israel shall remain with Yahweh and without her false dependencies. The language of the renewed covenant is completely theological (vv. 3 and 5), and only the false dependencies are specified (v. 4). Israel

shall remain with Yahweh, shall return, seek, and come in awe, but shall remain without king and officer, sacrifice and pillar, ephod and teraphim.

King and officer represent the entire royal institution, and Hosea understands Israel's relation to the royal institution as a false dependency (compare Ho. 8:1-14; and see Ho. 5:1; 10:13f.). Sacrifice and pillar represent the cult, and Hosea understood the cult as the primary arena of self-deception and avoidance of Yahweh (see section on Ho. 6:1-6). Ephod and teraphim are cultic objects frequently associated with the procedure of inquiring after divine will,³¹ and as such may have represented yet another false dependence separate from the tradition of the election and covenant history of divine revelation. While these three categories represent for Hosea ways of harlotry and avoidance of Yahweh, they were for a deceived people their dependence, and so to live without them is to live in a void. This void which was to be felt must be filled with a fundamental dependence on Yahweh. Israel is stripped of her dependence on anything except Yahweh. This is the new circumstance needed for the renewed relationship with Yahweh described in v. 5.

Therefore, Yahweh's judgement in the form of stripping Israel of false dependencies is Yahweh's salvation. It allows a change to take place in Israel--if Israel will properly understand her new historical situation that is emerging. Without false pretensions and false

³¹*Ibid.*, p. 59.

dependencies Israel can return to her real source--Yahweh. In so doing the reenactment of the covenant becomes possible because Israel can stand once again on the foremost condition of the covenant as reflected in the first commandment.

Therefore, judgement leads to salvation in this text in a most fundamental way. There is a shift here from Israel working out her own salvation via repentance, which was not possible for her, to accepting God's act of salvation, which flows from his love and finds form in judgement which does not allow Israel to stay in her self-deception and false dependence. In a most fundamental way, Yahweh's love is present in his judgement, and a time of crisis and despair becomes transformed in Hosea's prophecy into a time of joy and salvation. And only when this fundamental change is wrought by God in the life of his people are they able to return and seek Yahweh, and stand in awe. Only by an act of Yahweh's judgement shall Israel be free to *know Yahweh* and know his goodness. And only after (יָנֶהֱ) Yahweh's act of loving judgement shall salvation through Israel's relationship with Yahweh take place (see section on Ho. 14:1-8(2-9)). And it is precisely this awareness which is made possible by loving judgement. Israel's self-deceptions are removed, and she is free to respond to her covenant God.

HOSEA 14:1-8(2-9)

Translation:

- 1 Return, Israel, to Yahweh your God
for you have stumbled on account of your guilt.
- 2 Take with you words

- and return to Yahweh.
 Say to him,
 "Remove all guilt and take the good
 and we shall render the fruit of our lips.
 3 Assyria shall not save us;
 upon horses we will not ride.
 And we shall not say anymore *Our God*
 to the work of our hands.
 In *you* the orphan finds mercy!"
 4 I will heal their turning away.
 I will love them--a freewill offering--
 for my anger has turned from him.
 5 I shall be like dew for Israel;
 he shall flourish like the lily.
 He shall strike root like the Lebanon;
 6 his shoots shall grow out.
 His beauty shall be like the olive,
 his fragrance like Lebanon.
 7 He shall return and dwell under my shadow.
 They shall grow corn.
 They shall flourish like the vine,
 his renown will be like the wine of Lebanon.
 8 Ephraim! What have *I* to do anymore with idols.
 It is *I* who answer and look after you.
I am like a verdant fir.
 With *me* your fruit is found.

Structural Analysis:

- I. Prophetic exhortation (vv. 1-3(2-4))
 - A. Call to worship (vv. 1-2a(2-3a))
 1. Exhortation (v. 1a(2a))
 2. Motivation (v. 1b(2b))
 - B. Call to confession (v. 2a(3a))
 1. Specific formulation: take words (v. 2a_α(3a_α))
 2. General formulation: return (v. 2a_β(3a_β))
 - C. Prayer of confession (vv. 2b-3(3b-4))
 1. Introductory formula (v. 2b_α(3b_α))
 2. Prayer of confession (vv. 2b_β-3(3b_β-4))
 - a. Petition for absolution (forgiveness) (v. 2b_β-γ
(3b_β-γ))
 - 1) Negative formulation (v. 2b_β(3b_β))

- 2) Positive formulation (v. 2b_γ(3b_γ))
 - b. Confession proper (vv. 2b_δ-3(3b_δ-4))
 - 1) Resolve to confess (v. 2b_δ(3b_δ))
 - 2) Confession proper (v. 3(4))
 - a) Negative statement of renunciation (v. 3a-b(4a-b))
 - (1) Not to depend on foreign power (v. 3a_α(4a_α))
 - (2) Not to depend on military power (v. 3a_β(4a_β))
 - (3) Not to depend on self-deception of cultic words (v. 3b(4b))
 - b) Positive statement of trust (assurance of hope) (v. 3c(4c))
- II. Divine promise of salvation (vv. 4-8(5-9))
- A. Announcement of absolution (forgiveness) in indirect address (vv. 4-7(5-8))
 - 1. Announcement of Yahweh's action plus motivation (v. 4(5))
 - a. Yahweh's action (v. 4a-b(5a-b))
 - b. Motivation (v. 4c(5c))
 - 2. Announcement in metaphor of the nature of Yahweh's action and Israel's blessing (vv. 5-7(6-8))
 - a. Yahweh's relation to Israel (v. 5a(6a))
 - b. Israel's blessing (vv. 5b-7(6b-8))
 - B. Statement of assurance as Divine Self-Report in direct address to Israel (v. 8(9))
 - 1. Rhetorical question (v. 8a_α(9a_α))
 - 2. Answer (v. 8a_β-b_β(9a_β-b_β))
 - a. First formulation (v. 8a_β(9a_β))
 - b. Second formulation (v. 8b_α(9b_α))
 - c. Third formulation (v. 8b_β(9b_β))

The unit is made up of a prophetic exhortation (vv. 1-3(2-3)), and a divine promise of salvation (vv. 4-8(5-9)). The prophetic exhortation includes a traditional summons with motivation, which functions

as a call to worship (v. 1(2)), a second summons which functions as a call to confession (v. 2a(3a)), and a suggested prayer of confession (vv. 2b-3(3b-4)) as a means to respond to the call. The prayer of confession includes a petition for forgiveness, a renunciation, and a statement of trust. The divine promise of salvation includes an announcement of Yahweh's intention of salvation and Israel's blessing in indirect address (vv. 4-7(5-8)), and a divine self-report in direct address to Israel (v. 8(9)). The whole unit has the form of a liturgical service of repentance: call to worship, call to confession, prayer of confession, announcement of forgiveness and blessing, and statement of divine assurance. This structure is in parallel contrast to Ho. 6:1-6, where an actual cultic liturgy issues forth Yahweh's judgement. The call for real change as reflected in Israel's suggested response in Ho. 14:1-3(2-4) is in parallel contrast to the self-deception of the actual cult which is expressed in Ho. 6:1-3.

In Ho. 6:1-6 the prophet brought a prophecy of judgement as a response to a real liturgy in the cult, while in Ho. 14:1-8(2-9) Hosea exhorts Israel to return by giving an example confession followed by a divine oracle of salvation revealing the nature of Yahweh's election love and the blessings of the relationship. This text becomes a summary statement of faith within the traditional election, covenant theology of Hosea's prophecy, and it is expressed in a liturgical movement. It still presupposes Israel's awareness of herself as a covenant partner who understands anew her existence in exclusive allegiance to the covenant God.

This text reflects, first, Hosea's understanding of what the changed attitude of the Israelites toward Yahweh should be. In light of Hosea's systematic critique of the cult, this text stands out. Here Hosea has formulated a *liturgy* of repentance which incorporates what he understands to be the basic elements of Israel's needed changed response to Yahweh; or in other words, he makes the prophetic summons in terms of a positive understanding of the cult's function. In comparison with the parallel text in Ho. 6:1-6, we can distinctly see Hosea's vision of the cult where it ought to be functioning as an expression of an authentic and renewed awareness on Israel's part of her relationship with Yahweh, her God. The difference between a response of judgement (Ho. 6:3-6) to an expression of cultic repentance (Ho. 6:1-3), and a response of salvation (Ho. 14:4-8(5-9)) to a composed prayer of repentance (Ho. 14:2b-3 (3b-4)) is the difference between a real cultic liturgy which actually functions as a self-deception and avoidance of the *knowledge of Yahweh* (Ho. 6:1-6), and a proposed cultic confession which really expresses an understanding of Israel's false dependence and the judgement inherent in it (Ho. 14:1-8(2-9)).

The situation that is reflected is that of the failure of Israel's false dependencies. For Hosea to make this the center of a prayer of confession indicates Hosea's beginning belief that Israel is finally ready to own up. However, the whole unit functions as a summons with liturgical movement, and does not function to express a reality which has already taken place. It is clear from the function of the whole unit as a summons for Israel *to return* that Israel has not yet returned,

that Israel has not yet embodied the reality of Hosea's proposed confession.

Most probably, the completed historical judgement of 722 is as close to fulfillment at the time of this prophecy as at the time of Hosea's prophecy in Ho. 3:1-5. While the time of prophecy is probably about the same, there is a difference in thrust. In Ho. 3:1-5 Hosea puts emphasis on the meaning for Israel of the completed judgement; in Ho. 14:1-8(2-9) the prophet puts emphasis on the specific nature of that result in Israel. Both place the salvation in the future and both place equal emphasis on Yahweh's renewed initiative of love. In one instance this is reflected in symbolic action (Ho. 3:1-5), and in the other instance in the form of liturgical movement.

Here in Ho. 14:1-8(2-9), Hosea still hopes for the purpose of salvation to take place by a response of new awareness on Israel's part. The divine response (vv. 4-8(5-9)) as a part of the liturgical movement, is predicted on Israel's awareness as reflected in the composed confession. But, the divine response is also a summons to that awareness. This is especially clear in the climax of the unit in the divine self-report (v. 8(9)). It is in Ho. 3:1-5 that Hosea directly explicates Israel's inability to respond other than after a completed judgement and complete breakdown of the kingdom and the cult. In Ho. 14:1-8(2-9) the liturgical movement is reinvested with life, while in Ho. 3:1-5 the self-deceiving cult is judged dead.

The prophecy of Ho. 14:1-8(2-9) is an attempt to proclaim to Israel the real meaning of judgement and does not reflect Yahweh's contin-

ual withdrawal. It is a prophecy of his desire for Israel's salvation and a renewed attempt to declare himself to Israel as the God who has elected her and as present once again for her, if she will understand. Here Hosea expresses culticly what it really means to *know Yahweh*. The expression of hope in Ho. 14:1-8(2-9) is the same expression as found in Ho. 3:1-5, and explicates the nature of the return described in Ho. 5:5. Both Ho. 3:1-5 and Ho. 14:1-8(2-9) reflect the salvation which is possible after the judgement. Ho. 14 expresses a prophecy of hope that goes beyond the very restricted mood of Hosea's prophecy in Ho. 12:2-6(3-7) where Israel is called to continually wait. Hosea now makes clear the nature of Israel's response beyond the call to wait--the waiting has come to an end and Yahweh now directly reveals himself to Israel again with the hope that she will indeed come to understand herself once again in terms of Yahweh, her God. (Hosea explicates this new covenant in non-liturgical, covenant language in Ho. 2:16-22(18-24)).

The intention of the unit in Ho. 14:1-8(2-9) is, therefore, to convince Israel that Yahweh is the only source of hope, the only salvation in a time of crisis where Israel's false dependences are beginning to show up for what they really are. The text builds to the divine self-report in v. 8(9) which functions both as a summary of the liturgical movement and as a magnificent expression of Yahweh's attempt to clarify himself as Israel's God and hence to reaffirm his renewed election of Israel in a covenant relationship. Yahweh calls, in a direct address, for Israel to understand her existence once again in terms of her God, the God that renews his call to bring her salvation.

The importance of the text lies, therefore, in its clear expression of the elements of authentic faith on Israel's part, and in the expression of Yahweh's love as it still functions in Hosea's traditional understanding of the salvation process.

The unit opens up with the summons to return (2/ψ). The whole of the unit is telescoped in this summons in v. 1(2). "Yahweh your God" is a covenant formulation and the call is to the renewal of that covenant relationship, of exclusive loyalty to the election, covenant God. The election from God's side is expressed in vv. 4,5a,8(5,6a,9); the blessings for Israel in vv. 5b-7(6b-8); and the false dependency of Israel in v. 3(4). It is in v. 3(4) that Israel's guilt is explicated in a series of negatives. And the avenue for this return is given in v. 2a(3a). The whole of the text Ho. 14:1-8(2-9) is an expression in liturgical movement of Ho. 13:4: "I am Yahweh, your God, from the land of Egypt, and you know no god but me. Besides me there is no savior." The summons implies that Yahweh wills a reconciled relationship and moves from the assumption that the relationship has been broken.

While the corporate Israel was addressed in v. 1(2) with the use of the verb and pronouns in the singular, there is a shift in v. 2(3) to plural imperatives, implying a shift to the address of individuals. It is individuals, who together as corporate Israel, make their confession. The medium of Israel's access to Yahweh is *words* that really reflect the true nature of Israel's response. In light of Hosea's critique of the cult in terms of the self-deception of words, this formulation is indeed striking (see sections on Ho. 4:1-3; 6:1-6; and 8:1-14). It is precise-

ly this background which gives v. 2(3) so much meaning. What Hosea demands is *words* which are genuine reflections of awareness. And therefore, the *words* are very specific in v. 3(4) where false dependencies are listed, including the self-deception of the word *My God* as applied to idols! The demand to return allows for no more cultic deception, no more repetition of words; it is a demand for awareness of very specific false dependencies and therefore a reflection of a real change in the heart of Israel. This change is the exact change called for in v. 2b_p-r (3b_p-γ) "Remove all guilt and take the good." Israel's $\gamma\dot{\iota}\gamma$ (guilt) is her false dependencies, and the guilt within Israel. The petition in v. 2b_p-γ(3b_p-γ) asks for Yahweh to remove that guilt and replace it with the good, i.e. with a proper dependence on Yahweh. (This is precisely what Yahweh's judgement does as Hosea relates it in Ho. 3:1-5.)

The specific citation of v. 3(4) stands over against sacrifice in which there is no real individual awareness and confrontation. The cultic form of worship was the sacrifice. An Israelite was not to appear before Yahweh empty-handed (Ex. 23:15; 34:20), for by his offerings he made good his vows.³² But Hosea sets personal confession over against cultic sacrifice (compare Ho. 4:8; 5:6; 6:6; 8:13). The whole background of Hosea's critique of the self-deception of words reenforces the power of the confessional word here which Hosea has formulated.

The confession opens up with a petition for forgiveness (v. 2b_p-γ(3b_p-γ)) first with a negative formulation "remove all guilt" and then

³²*Ibid.*, p. 186.

a positive formulation: "and take the good." It is a petition for Yahweh to completely make Israel anew; first to remove the guilt, and then to take what is good. This is a formulation of total dependence on Yahweh; it is recognition that Yahweh alone can overcome Israel's guilt and bring the good to the fore. Israel is thrown solely onto God. Only this petition will allow a genuine rendering of the "fruits of our lips," a resolution to confess. For Hosea it is clearly both the acceptance of the openness of Yahweh and total dependence on Yahweh which have their basis in Yahweh's will to heal (v. 4(5)) and is reflected in his salvation history. The salvation occurrence is Yahweh's will to save and man's confidence in and response to that love.

The resolve "we shall render the fruit of our lips" also carries with it the element of total dependence, but especially the lack of self-deception in words. The same word 'פֶּתַח (fruit) is used in v. 8(9) as in the resolve in v. 2b₅(3b₅). This is not without intention: "me your fruit is found" (v. 8(9)). This is a double play on the meaning of *fruit*; it includes not only the blessings enumerated in vv. 4-7(5-8), but also the possibility of authentic confession and authentic relationship with Yahweh. The emphasis is, therefore, not only on the individual awareness through confession, but also on the total response of the individual. The expression "fruit of our lips" is reflected in wisdom literature where *words* are understood as an expression of the total existence, (compare Prov. 13:2; 12:14). This cannot fail to be the case when the nature of the confession is specific and not general, so that the total existence of the individual is confronted and acknowledged.

Hosea declares prayer as the medium for the total response of the individual. In this connection a marvelous explication of Ho. 14:2-4(3-5) is found in Ps. 51:15-17: "Oh Yahweh, open thou my lips, and my mouth shall show forth thy praise. For thou has no delight in sacrifice. Were I to give burnt offering, thou would not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, oh God, thou will not despise."

In v. 3a-b(4a-b) we find the renunciation of false dependence on all but Yahweh, the core of Israel's guilt. In contrast to Ho. 6:1-3, there is here a specification of false dependence, which reflects an awareness on Israel's part of the nature of the broken relationship with Yahweh. The renunciation in v. 3a-b(4a-b) is a very short kind of summary of what Hosea preached against during the whole of his ministry. The first false dependence in Israel's dependence on and trust in international agreements and intrigue, specifically manifested in Israel's attempt to escape her crisis by covenants with Assyria (compare Ho. 5:13; 7:11; 8:9; 12:1(2)). The second false dependence is dependence on military power to bring about Israel's salvation. "To ride on horses" is a locution for the use of war chariots. It may be a reference here to an association of Israel's dependence on Egypt as a source of chariotry since Israel did also turn to Egypt as an ally against Assyria.³³ Hence, there might be the allusion not only to military might, but to Israel's connection with Egypt in parallel to Assyria (compare Ho. 7:11;

³³*Ibid.*, p. 187.

12:1(2); II Kings 17:4). In addition, there probably stands behind Hosea at this point the tradition of the holy war where Yahweh is the leader. The third false dependence is a fundamental and specific violation of the 1st and 2nd commandments. Indeed, all false dependence in Hosea's understanding is a violation of the 1st commandment. But in v. 3b(4b) Hosea specifies this violation. The basis, therefore, of Israel's broken relationship is Israel's failure to stand in exclusive dependence on Yahweh as expressed in the covenant formula: "I Yahweh, am your God, who brought you out of the land of Egypt and out of the house of bondage" (Ex. 20:2). Here in v. 3b(4b) the quotation "our God" has its basis in this covenant formula. And Hosea again alludes to the self-deception of the Canaanized cult whose religious declarations have ceased to have reference to the One God, Yahweh. For Hosea, Yahweh is not known except through his salvation history as expressed in the covenant law. Such a basis is not the work of man, but of the election and action of Yahweh, and hence Yahwism at its inception stood against all that is the work of man, including man-made images--even if these were thought to be representations of Yahweh (compare Ho. 8:6; 13:2; 4:12; 10:5f.; 11:2). Yahweh freely elects Israel and continues that election of Israel. Worship which centers on an object which is man-made is a foundation for the supposition that the deity is at man's disposal, which is precisely what was attempted in the cult (see section on Ho. 6:1-6). This is a primary self-deception of the cult.

V. 3a-b(4a-b) represents, then, a specification of what a real change in Israel means, and invests the resolution to confess "we shall

render the fruit of our lips" with a desire for genuine change as opposed to the hollow use of religious language and empty resolutions. While v. 3a-b(4a-b) is a negative formulation of what false dependence means, v. 3c(4c) is a positive formulation of what dependence on Yahweh means. It is a statement of faith which has validity beyond mere use of religious language because of the three-fold renunciation which precedes it in v. 3a-b(4a-b). It expresses total dependence on and submission to Yahweh and Yahweh's initiative. The verb $\overline{u}n\overline{r}$ (mercy or pity) is the same verb used in the symbolic action of naming the 2nd child of Gomer (Ho. 1:6). There is, therefore, the implication of Yahweh's new initiative of renewed salvation in the use of this formulaic affirmation of trust. Israel stands as an orphan in the position of weakness. She has no claim and is dependent on Yahweh's renewed initiative and election. The emphatic placement "in you" at the beginning of the phrase emphasizes the contrast of v. 3c(4c) with the false dependencies referred to in v. 3a-b(4a-b).

In v. 4(5) the response of Yahweh begins a divine word of salvation proclaimed by Yahweh about Yahweh and Israel. Vv. 4-7(5-8) is an announcement of future salvation and so functions as part of the summons to Israel. In indirect speech, Yahweh announces what the future will bring for Israel if she really comes to reflect the confession which Hosea has formulated. However, in v. 8(9) Israel is addressed directly in a self-report, and the divine summons through the announcement of future salvation becomes a personal divine summons through a divine self-report, a divine assurance of Yahweh's election.

The announcement of salvation begins with an announcement of Yahweh's action, his intention and motivation (v. 4(5)). This puts the emphasis on Yahweh's initiative. The word רָפָא (heal) is also used in Ho. 5:13; 6:1; and 7:1. In Ho. 5:13 the subject of the verb is the great king of Assyria: he was not able to heal Israel. In 7:1ff. Yahweh declares that when he comes to heal he is prevented by Israel's guilt and her wickedness is revealed. In Ho. 6:1 the verb is used in a liturgical formula. Hence, Yahweh is understood in cultic language to heal, not foreign kings; but his desire to heal only reveals Israel's refusal. With a change in Israel's awareness, his healing becomes possible. This is clear from the juxtaposition of confession and word of salvation. However, since the whole of Ho. 14:1-8(2-9) functions as a summons to return, the initiative of God's love in bringing about a change is the clear function. Even the language shows this: "I will heal their turning away (פָּרַחְתִּים). The same root שׁוּב (return) is used with a ה prefix. The healing is precisely a healing of Israel's turning to other powers via a return to Yahweh. This very salvation cannot come to Israel until she has awareness which a confession indicates.

Yet it is not on the basis of this awareness that Yahweh loves. From his standpoint, he loves freely: "I will love them--a freewill offering (זֶבַח). This noun זֶבַח is used 26 times in the Old Testament (Nu. 15:3; Ps. 54:6; 110:3; II Chron. 35:8; Ex. 35:29; Lv. 7:16; 22:18; 22:21; 22:23; 23:38; Nu. 29:39; Deut. 16:10; 23:24; Ez. 46:12; Ps. 68:10; Esr. 1:4; 8:28; II Chron. 31:14; Deut. 12:6; 12:17; Ez. 46:12; Am. 4:5; Ps. 119:108; Esr. 3:5; Ho. 14:4(5)). The term is usually trans-

lated *freewill offering*, and in every instance but here in Ho. 14:4 the active subject is man. Often the freewill offering is held in contrast with an offering in fulfillment of a vow. The freewill offering carries with it a sense of spontaneous expression of the offerer, in contrast with an expression of some degree of moral obligation.³⁴ The freewill offering carries with it the emphasis of voluntary action. In Ps. 110:3 it carries the sense of self-sacrifice, a freewill offering of dedication. The use in Ps. 110:3 is the closest parallel to Hosea's use of *נָתַן* here in Ho. 14:4(5). Hosea's use of a term that normally applies to Israel's devotion, but which he uses to apply to Yahweh's action is indeed an extraordinary use. It emphasizes in a radical way the free act of Yahweh's love as opposed to obligation. While Israel's awareness is necessary for their return, it is not necessary for God's love. In fact, God's love makes that awareness possible. This is reflected in the motivation which locates in Yahweh the reason for his salvation. Yahweh has turned from his act of judgement to his act of bringing forth salvation. Yahweh responds to Israel's sickness, her apostacy, with a *freewill offering*, a free gift of love. As Yahweh's judgement brings Israel to awareness, so his freewill offering of love will bring Israel the blessings of love (vv. 5-7(6-8)). Indeed, this freewill offering of Yahweh's could be seen as the blessings that are metaphorically listed in vv. 5-7(6-8). Yahweh seeks to lure Israel by a love offering!

The blessings of a renewed relationship are a result both of an

³⁴H. H. Rowley, *Worship in Ancient Israel* (Philadelphia: Fortress Press, 1967), p. 123.

assured return (awareness) of Israel after the work of judgement has taken place, and Yahweh's love as reflected in the free gifts of the blessings. The real nature of a reconciled relationship is expressed in terms of the one who blesses and what the blessing will be in the life of the one who is blessed. And this is expressed in the metaphores of natures. Unlike Israel's presumptuous understanding of Yahweh's gifts as an automatic process (see section on Ho. 6:1-6), the blessings are understood here as pure gift--*a freewill offering!* Therefore, the initiative and gift nature of Yahweh's action is given in v. 4(5), and the results of blessing enumerated in vv. 5-7(6-8).

The thrust of Yahweh's blessing is luxurious life: Israel shall flourish, strike roots, and put forth shoots. Israel's life shall once again be renown, even as the wine of Lebanon. The technique of using comparisons of plant life to describe prosperity is found in Wisdom circles, and with great concentration in the Song of Solomon.³⁵ Unlike the Canaanized understanding of blessings, it is Israel herself who is blessed, who flourishes. Yahweh blesses, and therefore there is no need for the baals.

The whole of Israel's new life is emphasized in terms of Yahweh, even in the metaphores of nature (v. 5a; 7a(6a,8a)). Just as the nightly dew on the dry earth of rainless summers brings the only waters for the life of Palestine's vegetation, so Yahweh's love means the difference between life and death for Israel. The shade of Yahweh (v. 7a(8a))

³⁵Mays, p. 188.

is a famous locution for his protection and rule (Ps. 17:8; 36:7; etc.).³⁶

The use of natural language becomes again for Hosea a polemic on the canaanite understanding of the fertility god. Yahweh's relationship is to Israel and his blessing is in Israel. Israel shall grow and have permanence. Yahweh's relationship is not with the land or with its fruits, but with Israel. It is Israel that shall live in total dependence on Yahweh.

V. 8 is both climax and summary of the whole summons to Israel. It has the character of personal address, both by the use of the 2nd person plural to refer to Israel, and by the use of the name Ephraim which is Hosea's usual personal name for the contemporary northern kingdom. In direct address to Israel, Yahweh gives a divine self-report.

The emphasis in v. 8(9) is not on Israel, but on Yahweh. This is clearly shown with the succession of the emphatic use of the 1st person pronoun and its emphatic placement in every phrase of v. 8(9):

"What have I ('h-nb) to do anymore with idols" in v. 8a_α(9a_α); "I ('jx) shall answer and look after you" in v. 8a_β(9a_β);³⁷ "I ('jx) am like a

³⁶ *Ibid.*, p. 189.

³⁷ Rather than changing the 1st person pronoun in v. 8a_α to 3rd person and thus making it parallel with the use of 3rd person in v. 8a_β, it makes much more sense to bring the 3rd person use in v. 8a_β into line with the direct addressee, Ephraim in v. 8a_α, and the use of the 2nd person in v. 8b_β. Therefore, we have changed the 3rd person use in v. 8a_β to 2nd person. It is either this change or just leaving it as it is in the 3rd person and living with the uneven consistency of how Israel is addressed, directly or indirectly. This pattern of emphasis on Yahweh as the subject cannot, however, be changed in v. 8a_α.

verdant fir" in v. 8b_a(9b_a); and "With me ('לִּי) your fruit is found" in v. 8b_p(9b_p). The clear form of this emphatic use of the 1st person in a divine address is that of a divine self-report, and the clear intention is a declaration of Yahweh's election of Israel and hence Israel's dependence on Yahweh.

The rhetorical question, while unusual ("What have I to do any more with idols"), does not imply an acceptance of a real relation of Yahweh to idols; having the form of a rhetorical question, the question put to Israel is of her self-deceiving assumption that there was a connection. There may also be reflected here the theology of Yahweh's absence, his withdrawal, during which Israel was allowed to make her false connections. The self-report of Yahweh who has returned now makes clear that false connection. The thrust of the rhetorical question, which is based on Israel's false identification of Yahweh with false dependencies or idols, is to question precisely that false assumption. This is made clear in the three-fold answer to the rhetorical question: I (not idols) answer and look after you; I (not idols) am like a verdant fir; with me (not idols) your fruit is found! The self-report is simply a report of Yahweh's relationship to Israel as one of election on Yahweh's part. It is Yahweh--the God of the covenant--that is Israel's true God. Even as Yahweh withdrew his name in judgement (Ho. 2:9), now he declares himself anew as Israel's God.

The summary form of v. 8(9) follows the flow of vv. 1-7(2-8): the rhetorical question functioning as a call and summary of Israel's false dependence (vv. 1-3(2-4)), the declaration of who answers and

looks after as a summary of Yahweh's election love (v. 4(5)), and the metaphor of the verdant tree and resulting fruit as a summary of Israel's blessing (vv. 5-7(6-8)). To put it another way, v. 8a_x(9a_x) is the exhortation, the confrontation, the call. V. 8a_β(9a_β) is the answer or resolution. V. 8b(9b) is the metaphor of the reconciled relationship and blessing. The form of vv. 1-7(2-8) is roughly the same: the problem (vv. 1-3(2-4)); the answer (v. 4(5)); and the result (vv. 5-7(6-8)). The unit, therefore, begins with a double summons (v. 1(2) & v. 2a(3a)) and ends with a summons in the form of a divine self-report calling Israel *to know*, in Hosea's language, Yahweh her God.

It is obvious that at the time of delivery, Israel does not know yet who Yahweh is. And thus the whole of this unit builds to v. 8(9), where Yahweh directly reveals himself once again as Israel's God.

And again, here in v. 8(9) Hosea picks up on the fertility cult's role of the sacral tree (Ho. 4:12f.) and uses it in a divine self-report of Yahweh! This is the only place in the Old Testament where Yahweh's relation to Israel is depicted by the image of a tree.³⁸ The metaphor of the tree picks up on the emphasis of Israel's total dependence, and the consistency of Yahweh's love and acts of salvation in history: the fir has constant greenness which is not diminished with changing seasons, just as Yahweh's will to bring Israel into covenantal reconciled relationship with himself is unconditional and unending. The intention of the text is clear: Yahweh alone is Israel's God who provides her

³⁸ *Ibid.*

life; and she is called to that realization.

HOSEA 2:16-22(18-25)

Translation:

- 16 "It shall be in that day," a saying of Yahweh,
 "you shall call (me) *my husband*,
 and not call me again *my Baal*.
 17 I shall take the names of the baals from her mouth,
 and they shall not be mentioned by their names.
 18 I shall cut for them a covenant in that day with the
 beasts of the field,
 and with birds of the heavens and creeping things
 of the earth.
 Bow and sword and war
 I will break from the land,
 and I shall make them lie down in safety.
 19 I will betroth you to me forever;
 I will betroth you to me with righteousness,
 and with justice, and with covenant love, and with mercy;
 20 I will betroth you to me with faithfulness,
 and you shall know Yahweh."
 21 "It shall be in that day
 that I shall answer," a saying of Yahweh,
 "I shall answer the heavens
 and they will answer the land;
 22 the land shall answer the grain and the wine and the oil;
 and they will answer Jezreel.
 23 I will sow her for myself in the land;
 I will have pity on *Not Pitied*;
 I shall say to *Not My People*: 'My people you are,'
 and he shall say 'my God.'"

Structural Analysis:

- I. New covenant as reflected in cultic activities (vv. 16-17(18-20))
 - A. Concerning use of 'baal' as an epithet for Yahweh (v. 16 (18))
 - B. Concerning the invoking of the name of Baal (v. 17(19))
- II. New covenant as reflected in blessings (v. 18(20))
 - A. Concerning all life (v. 18a(20a))
 - B. Concerning peace at home (v. 18b(20b))

- III. New covenant as reflected in metaphor of marriage (vv. 19-20 (21-22))
 - A. Finality of the marriage contract (v. 19a(21a))
 - B. The bride-price (v. 19b-20a(20b-22a))
 - C. Fulfillment of purpose (v. 20b(22b))
- IV. New covenant as reflected in blessing (vv. 21-22(23-24))
- V. New covenant as reflected over against the symbolic naming (v. 23(24))

Ho. 2:16-22(18-24) is a collection of sayings which have been put together here to reflect the nature of the time when Yahweh calls a new covenant into being. We have already seen Hosea's movement to the proclamation of Yahweh's initiative of love (Ho. 3:1-5; 14:1-8(2-9)) from his withdrawal (Ho. 12:2-6(3-7)), and the place of judgement in that process. The sayings in this collection were undoubtedly among Hosea's last. There is no hope left except the hope of a new act by God in the future. This hope was given close to the end when the historical judgement of Israel left no hope in the present. This emphasis is totally on Yahweh.

There is no question in these sayings of how or why Israel changes her attitude and returns, or of the place of judgement in this process. The broken covenant is now rewritten. By a new act of God only, in eschatological time, is the relationship between Israel and Yahweh renewed. There is no glimpse of why except that Yahweh so chooses. The collection has common to it the action of the *divine I*, the emphasis throughout being on Yahweh's action with only allusion to results based on his action (vv. 16, 20b, 23b(18, 22b, 25b)).

This collection is important for seeing the shift to total de-

pendence on the initiative of Yahweh which is projected into "that day," an eschatological formula. The judgement is assumed, the time is near. Only the future is the arena for salvation now. There is no reason given here for Yahweh's establishment of a new act of salvation by a new covenant in eschatological time (see the section on Ho. 11:1-9). The last word which Hosea must have left was the word of hope. Only the reality of Yahweh's love is left to be proclaimed again.

The whole is held together by the formula: "It shall be in that day" (vv. 16,18,21(18,20,23)), and points Israel to the undisclosed future. The proclamation of hope in this collection builds on the themes of Hosea's past prophecy, however: the allegory of Israel as wife and Yahweh as husband (v. 16(18)); the problem of the baals (vv. 16,17(18,19)); the fertility of the land as blessing (vv. 21-22(23-24)); the reversal of curses (v. 18(20)); the analogy of covenant and marriage (vv. 19-20(21-22)); and the symbolic naming (vv. 22b-23(24b-25)). All are picked up from Hosea's prophecy of judgement and turned into material for renewed hope in a new covenant established solely by the love of Yahweh for his people.

The collection builds a long descriptive list of the nature of this hope: the end of the relationship with baals (vv. 16-17(18-19)), the blessing of peace with animal life and safety from enemies (v. 18(20)), the betrothal of Yahweh to Israel (vv. 19-20(21-22)), the blessing as revival of the land's fertility (vv. 21-22(23-24)), and the reversal of the symbolic names of judgement. While there is a shift in pronouns "you" in v. 16(18), "her" in v. 17(19), "them" in v. 18(20),

"you" in v. 19f.(21f.), and "her" in v. 23(25), reflecting a collection of units, the whole is kept together by the common action of Yahweh throughout.

In v. 16(18) the new covenant is described in the metaphor of husband's and wife's renewed relationship. The reference is to the cultic practice of calling Yahweh by the name of 'baal.' There is, however, a word play here on $\psi'x$ (husband, man). $\psi'x$ is the partner as husband to the woman ($\eta\psi'x$). "Baal" comes from a verb which means to *own or have rights over* and hence carries with it the emphasis of the husband's legal rights as possessor of the woman (compare Ex. 21:3,22; Deut. 22:22; 24:4). The use of $\psi'x$ over against "baal" puts subtle emphasis on the unqualified love of a woman for a man over against just the relationship of a husband to a wife who is legally bound.³⁹ And of course, the metaphor of husband and wife is a reference to the covenant. Israel shall know her real husband out of a response of free love. The replacement of the epithet "baal" with $\psi'x$ signifies Israel's return from harlotry with "baal." The inner thrust of v. 16(18) is that the confusion of Israel's identity is overcome, for the name of the covenant God as expressed in the covenant formula "I am Yahweh, your God who brought you out of the land of Egypt" (Ex. 20:1) will once again take its place in Israel's covenant understanding. The name is revealed in terms of the covenant, and thus, to have ceased to know the name is to understand Yahweh's election of Israel (see section on Ho. 1:9). Israel

³⁹*Ibid.*, p. 39.

shall no longer feel a need to manipulate the deity in the cultic invoking of the name to insure his presence. Yahweh is present! Together vv. 16-17(18-19) announce the total resolution of Israel's guilt with regard to Baal worship and the breakdown of the first and second commandments.

Since the renewed dependence of Israel on Yahweh is established in vv. 16-17(18-19), the next word comes quite naturally: the blessings. The curse of judgement (Ho. 4:1-3) will give way to the blessing of all life (v. 18a(20a)) and the curse of the enemy and war will give way to peace in the land (v. 18b(20b)). The first blessing is formulated as a new covenant. It must be remembered that all living creatures have been sentenced to death because of Israel's pollution (Ho. 4:3), and this 1st blessing stands as a reversal of that sentence. A new covenant shall be *cut* with all living creatures. Yahweh announces not just the reconciled relationship of Israel, but a renewal of creation itself. It has the analogy in God's new covenant with Noah after the destruction of the first creation. Yahweh's new act of salvation is a total act of renewal.

In v. 18b(20b) the theme of Israel's constant life in fear and military struggle is picked up and the word of hope as peace in the land is proclaimed. Israel shall move from life under the curse used to enforce the covenant (compare Lev. 26:22,25) to a blessing of a renewed covenant (compare Lev. 26:6). This two-fold blessing has no necessity in Israel's action, but is a free gift. No meaning is given here of the blessing as a reward for obedience as required in the law, but rather

the emphasis is the gift of new existence, both for Israel and for all life.

Vv. 19-20(22-24) is a metaphor of marriage consisting of three distinct elements: the finality of the marriage, the bride-price, and the fulfillment of the purpose of the marriage. The verb $\psi\gamma\chi$ (betroth) refers to that part of the marriage action in its final steps and includes the payment by the man of the bride-price which binds the arrangement and commits all concerned. It is therefore the public legal act upon which the validity of the marriage rests.⁴⁰ Thus the imagery is that of a new marriage, the old marriage having been revoked by Yahweh. The action is totally the action of Yahweh. He pronounces this marriage as an unconditional commitment with the word $\pi\zeta/\gamma\zeta$ (forever). As such, Yahweh takes upon himself this promise. The bride-price with which Yahweh shall establish the marriage is his payment and therefore represents the establishment of his relationship to Israel. There is no condition on this bride-price, but the result of Yahweh's love initiative on Israel is pronounced as the fulfillment of the marriage with the declaration: "you shall know Yahweh" (v. 20b(22b)).

The concepts of $\rho\gamma\gamma$ (righteousness), $\psi\gamma\psi\psi$ (justice), $\gamma\psi\eta$ (covenant love), $\pi\zeta\eta\eta$ (mercy), and $\eta\eta\gamma\psi\chi$ (faithfulness) are categories of Yahweh's action toward Israel.⁴¹ $\rho\gamma\gamma$ refers to an act, the righteous quality of which lies in the fact that it vindicates the relation of

⁴⁰*Ibid.*, p. 50.

⁴¹The following summary of these words come from *Ibid.*, p. 51.

Yahweh's election of Israel. וְאֵלֶּיךָ refers to the order of rights and claims which belong to a given relation as well as the action of maintaining the person in those rights. וְעָנִיתָ refers to conduct in accord with obligations of a recognized relationship. וְעָנִיתָ refers to active sympathy toward one who stands in a relation of dependence or need. And וְעָנִיתָ refers to reliability and consistency of purpose and character in a relation. This establishment of a new covenant based on these rational categories on Yahweh's part represents an unconditional expression of love which was already reflected in Ho. 3:1-5 and Ho. 14:4-8(5-9) (see section on Ho. 11:1-9 for Hosea's understanding of the divine motivation in his initiative of salvation).

The effect on Israel is no longer the effect of covenant requirement, but the effect of promise of future salvation without regard to requirement. The fullness of Hosea's understanding of *knowledge of Yahweh* only comes here in this text. When Israel comes to understand Yahweh's unconditional love, without any other description, she comes to *know Yahweh*. Israel is defined in her self-understanding not in terms of her actions and requirements of the covenant, but only in Yahweh's bride-price, Yahweh's acts of love.

Vv. 21-22(23-25) represent yet another expression of the salvation "in that day." The blessing of the fertile land shall become Yahweh's answer. In Ho. 14:8(9) Yahweh expressed his divine nature as one who answers and looks after Israel. There are no bounds to Yahweh's gifts of love! Vv. 21-22(23-24) are formulated as an 'oracle of hearing' in which a priest or prophet announces that an appeal to the deity

has been heard and will be answered.⁴² And Hosea boldly expresses this answer in the form of the fertility cycle: deity--heavens (rain)--land (soil)--grain, wine, oil (crops)--people. And once again, Hosea's use of concepts familiar to Canaanite society is turned into a polemic against Canaanism. The fertility process is not personalized, but the entire cycle is understood once again in terms of the covenant relationship between Yahweh and Israel.

"Jezreel" most probably refers to Jezreel as a name of the people, but also probably carries with it the sense of renewal from the blood of Jezreel, the contamination of the soil (see section on Ho. 1: 2-9, particularly Ho. 1:4). The etymology of Jezreel, *God sows*, makes this use a double one: a removal of the blood guilt and summary motif for the whole of vv. 21-22(22-24). *God sows* carries with it the meaning of God as the source of fertility.

The catch word method is used in the placement of v. 23(25) after v. 22(24). V. 23(25) picks up on the same root verb that is in "Jezreel" (זָרַע), and leads off with it: "I will sow (זָרַע) her for myself in the lands..." The symbolic actions of judgement are terminated and replaced by counter affirmations. In moving beyond the judgement of Yahweh's broken relationship with Israel, where the judgement is a judgement expressed in terms of Yahweh's relation of election love toward Israel (as the judgement expressed in the symbolic actions in the naming of the second and third children), the judgments must be retract-

⁴²*Ibid.*, p. 52.

ed. The symbolic naming of Hosea's children and the messages of the broken relationship are reversed, and now take on the meaning of the new covenant. While the name "Jezreel" calls forth the guilt of blood, it now becomes a promise that God will sow Israel in the land. And once again Israel shall be protected by Yahweh's mercy. And once again, the covenant contract shall be declared: "I shall say to *Not My People*: 'My people you are,' and he shall say 'my God.'" The fullness of authentic relation is once again expressed in covenant loyalty, in the fidelity of election and the first and second commandments.

These passages reflect the prophet's last word of hope, a hope which is projected into the future when Yahweh, because of who he is and for no other reason, will again establish a new covenant with his people. Israel's hope has one focus: Yahweh.

HOSEA 11:1-9

Translation:

- 1 When Israel was a lad, I loved him;
from Egypt I called my son.
- 2 The more I called them,
the more they went away from me.
To baals they sacrificed;
to idols they burned offerings.
- 3 It was I who taught Ephraim to walk;
I took them up in my arms,
but they did not know that I healed them.
- 4 With human cords I drew them,
with bands of love.
I was to them like one who eases the yoke on their jaws;
I bent down to him to feed (him).
- 5 He returns to the land of Egypt;
Assyria--~~he~~ is his king
because they refuse to return (to me).
- 6 The sword whirls in his cities,

- brings to an end his boastings,⁴³
 and devours them in their counsels.
- 7 My people are addicted to turning away from me.
 So to the yoke he is appointed,
 and altogether he shall not lift them.
- 8 How can I give you up, Oh Ephraim?
 Surrender you, Oh Israel?
 How can I give you up like Admah?
 Treat you like Zeboim?
 My heart has turned against me;
 my compassion grows altogether warm.
- 9 I will not execute my burning anger;
 I will not return to ruin Ephraim.
 For *God am I*, not man,
 in your midst the Holy One.
 I will not come into the city.

Structural Analysis:

- I. Trial speech of Yahweh (vv. 1-7)
 - A. The accusation (vv. 1-4)
 1. Yahweh's action (v. 1)
 2. Israel's response (v. 2)
 3. Yahweh's action (v. 3a-b)
 4. Israel's response (v. 3c)
 5. Yahweh's action (v. 4)
 - B. Pronouncement of judgement (vv. 5-7)
 1. Judgement specified (vv. 5-6)
 - a. As exile and foreign domination plus motivation (v. 5)
 - 1) As exile (v. 5a)
 - 2) As foreign domination (v. 5b)
 - 3) Motivation (v. 5c)
 - b. As destruction of war plus results (v. 6)
 - 1) General formulation (v. 6a)

⁴³for use, see *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1968), p. 95.

- 2) Specific result (v. 6b-c)
 - a) First formulation (v. 6b)
 - b) Second formulation (v. 6c)
- 2. Summary indictment plus summary pronouncement of judgement (v. 7)
 - a. Summary motivation (v. 7a)
 - b. Summary pronouncement (v. 7b-c)
- II. Divine word of salvation (vv. 8-9)
 - A. Divine lamentation plus motivation (v. 8)
 - 1. Rhetorical question (v. 8a-b)
 - a. Formulated generally (v. 8a)
 - b. Formulated specifically (v. 8b)
 - 2. Motivation (v. 8c)
 - B. Announcement of salvation plus motivation (v. 9)
 - 1. The first announcement (v. 9a)
 - 2. Divine self-identification as motivation (v. 9b)
 - 3. The second announcement (v. 9c)

Ho. 11:1-9 is an original unit and has the form of a trial speech of Yahweh followed by a divine word of salvation. In vv. 1-4 Yahweh cites the accusation or indictment in historical terms; in vv. 5-6 the judgement is pronounced which is already taking place; and in v. 7 a general summary indictment and pronouncement of judgement in general language is given. In vv. 8-9 Yahweh laments the plight of his people (v. 8) and pronounces a word of salvation (v. 9). Vv. 10-11 are post-exilic and were put after this unit by the editors of Hosea to reflect the nature of Yahweh's promised salvation as a return from exile. The original unit of Ho. 11:1-9 reflects no exact manifestation of the salvation. The intention of the text is to reflect on Yahweh, not on the nature of his salvation in historical terms. The indictment and judge-

ment are not central (vv. 1-7), but rather the divine lamentation (v. 8) and resultant word of salvation with motivation (v. 9) are the climax of the unit. The combination of the trial speech and lament with word of salvation makes up a dynamic of a debate, with Yahweh being both the antagonist and protagonist of the debate. Yahweh as prosecutor (antagonist) puts forth his evidence in vv. 1-4, as judge (antagonist) in vv. 5-7, and as defender (protagonist) he argues for the defense as the judge who has sentenced his people in vv. 8-9. In vv. 8-9 Yahweh directly addresses the condemned people with his self-revelation.

We have a parallel text in Ho. 13:12-16(13:12-14:1) where Yahweh also laments the plight of his people (Ho. 13:14), but does not alter the word of judgement. Ephraim's guilt is bound up and her sin stored away (Ho. 13:12), so that the process of judgement must take place, and Samaria must suffer the result of her guilt (Ho. 13:16(14:1)). Because this oracle in Ho. 13:12-16(13:12-14:1) expresses judgement in the historical terms of the fall of Samaria which took place in 722, and because this word of judgement must precede the word of salvation that moves beyond it, the parallel text in Ho. 11:1-9 must have been delivered after the delivery of Ho. 13:12-16(13:12-14:1), and therefore must also be very close to the end of the northern state, just as Hosea's prophecies in Ho. 3:1-3 and Ho. 1:16-23(18-25) came at the very end. This dating for Ho. 11:1-9 is supported by the historical realities of partial exile, Assyrian dominance, war in the cities, and the advent of security counsels which are reflected in the present judgement of Ho. 11:5-6. At the very end Hosea locates Israel's hope in the one hope,

Yahweh.

The text is important because of its systematic nature and because of its extraordinary theological intention. Hosea systematically gives an historical account of Yahweh's unconditional love, of the unavoidable process of judgement inherent in Israel's broken relationship with Yahweh, and of the word of salvation which rests solely in the very nature of Yahweh himself and no where else. For this reason we have left this text until last: it is an unparalleled statement of God's grace in the whole of Hosea's prophecy. Let us take a closer look!

The indictment in vv. 1-4 cites the past in Israel's relationship with Yahweh as reflecting the same brokenness that plagues the present-day Israel. The election tradition is behind the indictment, and Hosea describes that election in terms of אָהַב (love) with the metaphor of parent and child. Yahweh *called* his son; קָרָא (call) is an election verb which means *summoned into relation*.⁴⁴ The election tradition is combined with the tradition of sonship, and may have its basis in the bestowal of sonship in the Davidic king tradition. The use of Yahweh as the father of the tribe or of the people goes back into Israel's early history, as can be seen in the theophoric names which combine elements of father and Yahweh, such as Abijah (Ex. 4:22f., Deut. 32:6).⁴⁵ Hosea uses the love motif as he has done in the past, but he removes it from its sexual cultic setting of the religion of the baals and gives it an

⁴⁴Mays, p. 153.

⁴⁵*Ibid.*

historical setting in terms of the election tradition.

Hosea, in his sweeping historical summary, makes no distinction between the Exodus and wilderness periods over against the settlement period. The whole of Yahweh's history was one of his love and Israel's sin: "The more I called them, the more they went away from me" (v. 2a), for Israel did not understand that it was Yahweh who called his son from Egypt, but rather "to baals they sacrificed, to idols they burned offerings" (v. 2b). Hosea again stands on the covenant tradition, and indicts Israel for the breakdown of the first and second commandments. For Hosea, *to know Yahweh* is to stand in a reconciled relationship with Yahweh as the election, covenant God, but Israelites did not *know* that Yahweh healed them (v. 3c), etc. The whole of vv. 1-4 alternates Yahweh's acts of election love with Israel's failure to understand herself in terms of her covenant God (see the structural analysis).

Thus the basis of Yahweh's judgement is Israel's broken relationship with Yahweh as formulated in the covenant tradition. It is the broken relationship itself which is the essence of Israel's guilt, a broken relationship of Israel's false worship and false dependencies. Israel does not know how to depend on Yahweh for her existence, and the final judgement comes only after a long process of Israel's self-deception. In this analysis there is nothing new in Hosea's prophecy. Israel is fully aware of the basis for her judgement.

This judgement (vv. 5-7) has already begun to take place. The summary indictment and judgement in v. 7 emphasizes the unchangeable fact of the process of judgement which is taking place: "My people are

addicted to turning away from me. So to the yoke he is appointed, and altogether he shall not lift them." There is no way Israel shall be able to lift the yoke of judgement, not with all her concentrated effort. Israel was in a great fervor when she was besieged by Shalmaneser, and vv. 5-6 reflect the continuing self-deception of Israel as she tried to meet the challenge. The "return to Egypt" refers either to refugees who had already fled to the south during the disaster of 733 when Tiglath-pileser III took over most of Israel's territory, or to the pro-Egyptian policy of Hoshea ben Elah who hoped to stay off Assyria by alliance with Egypt (II Kings 17:4).⁴⁶ The reference is probably applicable to either. The second phrase in v. 5b emphasizes the later meaning of "return to Egypt" by asserting that Assyria, despite all effort, is earthly king of a frightened Israel. Assyria shall be their king because they have rejected Yahweh (v. 5c). This, of course, meant the fall of Samaria. The battle most probably is in its height: "The sword whirls in his cities." And the result of this judgement is to make clear Israel's self-deception even in the present moment: Yahweh's judgement "brings to an end his boastings and devours them in their counsels" (v. 6b-c). The men in support of Israel's policy apparently still boasted of Israel's victory in the court counsels and the judgement will make this continual self-deception clear at last.

In vv. 8-9 there is a switch from addressing Israel in the third person to address in the second person. The elect people are addressed

⁴⁶*Ibid.*, p. 155.

directly by Yahweh. Israel has been condemned to death by analogy of cultic law whereby a son who persists in stubborn rebellion against his parents is put to death by stoning (Deut. 21:18-21), and by the transgression of the covenant basis of the singular worship of Yahweh. The validity of Israel's judgement has been prophesied over and over by Hosea. *Admah* and *Zebotim* stand for total annihilation, the two being listed with Sodom and Gomorah in Gen. 10:19; 14:2,8; and in Deut. 29:23 where there is reference to their complete devastation.⁴⁷

Indeed, the judgement has already begun taking place. The judgement is punishment by death, but then Yahweh, the very same judge, says (even after reaffirming in v. 7 that the yoke cannot be lifted by all of Israel): "I cannot do it, I will not do it." And Yahweh justifies the change from death to life, judgement to salvation, by reference to his own nature. This is a crucial point for Hosea by which he attempts to explain the motivation of his prophecy of salvation over against judgement, a judgement which is in every way justifiable. The total basis for Israel's continued existence is not in man, but in Yahweh himself. And it is only as the result of a deep conflict in God's very nature that this can be explained. The problem of judgement and salvation is a problem not only for Israel, but is at the very base of Israel's existence in her God. It is not only Israel's problem, it is God's problem. Israel's self-understanding only comes through the mystery of God. And this can be explained only in terms of the very basis

⁴⁷*Ibid.*, pp. 156-157.

of reality itself, only in terms of God's nature. And even here it cannot be explained adequately, but simply stated as a divine self-revelation: "For *God* am I, not man" (v. 9b)

To reverse the process of judgement means the dismissal of Israel's covenant understanding of justice, and even of order itself. But affirmed in this mystery is the replacement of judgement that is necessitated by the order of justice with a word of salvation without the destruction of the order of the world or of the order of justice which necessitated that very judgement. For Hosea, inherent in Israel's alienation from God is her judgement, and he understood it as a process which, because of the order of covenant justice, must take place. According to Israel's past covenant experience, judgement is necessitated, but it is not necessitated according to Yahweh, the God who elects through love. For God is totally free to do whatever he wills to do. The criteria for historical and social solidarity is not Israel's criteria of justice, even based on her past tradition and knowledge of Yahweh, but in Yahweh himself, in the divine *I AM*. The purpose of Yahweh's punishment is to bring Israel back into a renewed relationship with himself, but God's nature necessitates that he renew Israel's relationship with him not by an act of judgement, but by an act of free love. Yahweh has always loved. But to understand final judgement as an act of God is somehow inconsistent with God's history of love, and only in God himself is such a criterion found. The final word proclaimed is salvation through the free love of God over against the judgement inherent in Israel's deception and alienation.

While man's response does not necessitate an act of love on God's part, God's self-understanding does. It is an act given in total freedom. In this sense it is a free gift. This puts man in total dependence on God for salvation, not on his own faithless response to God or his previous understanding of God. God continues in his basic stance of bringing Israel into salvation or into election, but the new word is proclaimed that salvation is only based on God himself, and this despite Israel's lack of response which has issued forth in justified judgement. By this new word will judgement cease and Israel be called anew to a reconciled relationship with Yahweh, her God.

A SYSTEMATIC FORMULATION OF HOSEA'S UNDERSTANDING OF THE SALVATION PROCESS

The central question which must be asked in arriving at some kind of systematic statement of Hosea's understanding of the salvation process is about the relationship of judgement and salvation within the dynamic process of Yahweh's relationship to Israel. It is through Hosea's understanding of judgement and salvation that the reality which is understood as *GRACE* in Paul's writings can be understood. Clearly, Hosea's understanding of the relationship between Yahweh and Israel is an understanding of dynamic process involving God's action and Israel's response. An important participant in this process is the prophet himself. We must first take a look at the prophet's function within this process: the traditions he used, his understanding of the situation in Israel, his particular language, and his understanding of his prophetic

role. Next we must look at Israel's ability or inability to respond. Then we must look at Yahweh's action. And finally, we must look at Yahwism itself.

1. Hosea's Prophetic Understanding And Function

Hosea's primary understanding of the process was in terms of old election covenant theology. His election covenant theology stood at the center of his understanding of the past, present, and even the future. This did not mean that he was afraid to draw on other traditions, such as the tradition surrounding the patriarch Jacob, or the I AM tradition of Exodus 3:14. Hosea does not prophecy out of a void, but from a wealth of tradition. There is, for example, a striking parallel of Hosea's theological struggle with the theological struggle of the wilderness period in the Exodus narratives, argued by theologians 200 years before Hosea.⁴⁸ Predominantly, however, Hosea's theological position had the consistency of pre-monarchical election covenant traditions. While he spoke in terms of both the cultic and juristic implications of the covenant relationship, his main intention was to speak in terms of the reality of Yahweh for Israel in her innermost existence, i.e. in her existential self-understanding.

The situation of conflict for Hosea was the historical election covenant traditions over against the Canaanite nature fertility cult of Baalism. The situation of Yahwism's loss of meaning through syncretism

⁴⁸See Appendix B.

into Baalism was the religio-historical danger. He also lived in a situation of political and military crisis where Israel was involved in an international arena of power politics. The existential reflection of the religious and historical crisis was the self-deception of the cult which supported both the syncretism of Yahwism into the Canaanite cult environment, and the breakdown of exclusive dependence on Yahweh in the political and military catastrophies of the kingdom. Both in the arena of the cult and in the arena of political, military life, the foundation of Yahwism was transgressed: the first commandment.

Hosea's particular language reflects not only his dependence on the election covenant traditions, but his fundamental understanding of the implications of this tradition for Israel's self-understanding. The dominant characterization of the demand on Israel for *knowledge of Yahweh/God* reflects the cultic-juristic basis of the covenant tradition in Hosea's understanding, but it also reflects an existential-theological implication. More than just instruction (Torah) as means of obedience, *knowledge of Yahweh/God* was synonymous with a reconciled relationship with the covenant God. Eichrodt describes this real sense of Hosea's use of *knowledge of Yahweh/God* as "the act whereby man admits the nature and will of God as these have been revealed into his *inmost spiritual* self, with the result that that self now seems *permeated* and *conditioned* by the essential character of God."⁴⁹ The *knowing* which Hosea speaks about is not the grasping of the essential nature of Yahweh, but Isra-

⁴⁹Eichrodt, I, 359; (italics mine).

el's understanding of herself in terms of Yahweh's election love, and therefore in terms of Yahweh's relation to the self, in terms of the essential character of that relation. *To know Yahweh* is to know his election and covenant love, and to respond with total existential recognition of the demand of the first commandment of exclusive relation and dependence on that reality. It is Yahweh's action toward Israel, Yahweh's essential relationship to Israel which creates in the total existence of Israel a relationship of dependence and a new self-understanding. Indeed, *to know Yahweh* is to be "permeated and conditioned" by the essential character of Yahweh's relation to Israel in the election love and covenant commitments which the tradition remembers. Thus it is not a matter of deciding about Yahweh's will or nature, but a relational knowledge of God's action, of the ongoing process which can finally only be described as a new act of God's love because he is God. It is an existential *knowing* which grasps the mystery of God by grasping his relation of love which is reflected in the past tradition of election and in the future as a basis for hope. It is a state of existence which allows Israel to speak of herself by reference to someone or something else, and hence to understand herself by *knowing* Yahweh's relationship to her is a self-transcending understanding of her existence as founded in Yahweh. And, therefore, to speak of a self-understanding in terms of Yahweh is not to speak of the self at all, but of the self-transcendent reality of Yahweh. Thus it is that *knowledge of Yahweh/God* is more than knowledge of the Torah teaching and of the traditions of cultic and legal requirements; it is existential knowledge of self in terms of Yah-

weh and, therefore, also a theological understanding of self. And so it is that Wolff concludes after analyzing Hosea's use of the God language: "The linguistic usage of Hosea shows clearly that the prophet cannot speak in a general religious sense of a divine being but only very precisely of Yahweh, who has revealed himself and acted in history as the God of Israel."⁵⁰

Hence it is that Hosea uses *harlotry* as the main description of Israel's lack of understanding. Again, *harlotry* is not only the cultic worship of the baals in the baal cult, but a fundamental lack of understanding of the first commandment, which is based on the act of election love in the exodus event: "I am Yahweh, your God who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods beside me" (Ex. 20:2-3). *To know Yahweh* is to know him as the God of salvation love and hence to know or prostitute with no other lesser reality.

Hence it is that Hosea calls for Israel to *return* from a fundamental loss of awareness and self-understanding in terms of Yahweh to an awareness of her *harlotry* and action stemming from her misorientation. *Return* is a call to reconciliation, to *knowledge of Yahweh*.

Hosea's use of the ל' also indicates more than a juristic use of the court, legal form with the function of putting emphasis on the legal nature of the covenant relationship, but is also an expression of

⁵⁰ Hans Walter Wolff, "Guilt and Salvation, A Study in the Prophecies of Hosea," *Journal of Biblical Literature*, LXXIV (1955), 277.

the existential void in the reality of facing the death of a loss of identity before the covenant God. Hosea is not interested in the legal requirements *per se*, but in the relationship which has its reflection in cultic and juristic regulations, and which function to underlie the seriousness of the situation.

Hosea understood his preaching as the instrument of Yahweh's dealing with Israel. He understood this both in terms of the function of the prophet as the mouthpiece of Yahweh by which Israel could respond to Yahweh's word, and as the enactment of Yahweh's judgement or salvation in the events that took place in the pronouncement or action of the prophet.

The primary function of the prophet was to reveal and bring about Israel's reconciliation (knowledge of Yahweh/God, return from harlotry) to Yahweh. The prophet attempted this reconciliation by interpreting the traditions rooted in salvation history. Thus Hosea's knowledge and use of the traditions became the basis for Israel's meaningful existence and reconciliation to Yahweh. Hosea's expression took form both in systematic expression and in situational interpretation of the times, of the present situation of Israel. And hence Hosea's sayings were formulated in lively discussion and in a period of fundamental crisis of self-understanding as well as military and political crisis. But since Hosea stood before the radical mystery of Yahweh and proclaimed his Word for Israel, he was not limited to traditional formulations only. Hosea found great freedom as Yahweh's prophet in his use of the traditions and in his moving beyond the salvation tradition of Israel's

past history with Yahweh. While the election covenant traditions underlie the total of Hosea's prophecy as the meaning context for Israel, Hosea found no problem using the contemporary language of the day for expression. His dangerous proximities of similes to views of the Canaanite nature cult are spread throughout his prophecy.⁵¹ Hosea's function as prophet was not as dogmatist, but as Yahweh's spokesman in continual dialogue with the fertility religion of Canaan. Every such use of natural language in Hosea is a hermeneutic against Israel's false understanding of Yahweh via the fertility cult. His freedom was the freedom of Yahweh's desire to communicate with all the language forms available to the genius of his prophet, including the language forms of nature as well as the cult, the court, and folk wisdom. Toward the end in 722, as the final historical judgement of Yahweh approached, Hosea was free to move beyond even the traditions themselves to express the new word of Yahweh for Israel. The complete breakdown of the old election covenant traditions for Israel did not mean an end to Yahweh's creative love, but only an end to the past historical understanding of that love. The prophet Hosea was thrown onto Yahweh himself, and the final answer was only to be found in him.

2. Israel's Response

Hosea's central problem became more and more clearly the problem of Israel's inability to live up to the covenant relationship. Israel's

⁵¹*Ibid.*

problem was not the failure to keep covenant regulations alone, but the reality of self-deception and fundamental misorientation which allowed for the process of brokenness with Yahweh to go unchecked. When Hosea speaks of Israel's "deeds not permitting them to return to their God, for the spirit of harlotry is within them" (Ho. 5:4), of their "deeds encompassing them" (Ho. 7:2), that "their heart is false" (Ho. 10:2), and of the guilt (*ḥiṭ*) of Ephraim as bound up (Ho. 13:12; 7:1, etc.), he is speaking of an inner process which once on course cannot be stopped. He uses the wisdom tradition in interpreting the dynamism of Israel's guilt, which has an inner consistency springing forth from fundamental brokenness with the covenant God. The people can do no other on their own. This is a breakdown of the presupposition of the covenant relationship which assumes the ability of Israel to respond as a covenant partner. This inability has nothing to do with outward form, which Hosea's contrast of cultic, ritual sacrifice and the liturgical self-deception of the cult over against the knowledge of God and his covenant love makes clear. The guilt of Israel is more than the violation of the legal, cultic, and ritual covenant requirements; it is a breakdown of the saving history as reflected in Israel's existential understanding of the first commandment. Separation or alientation from Yahweh, or the breakdown of the covenant relationship, describes a situation of Israel's self-understanding as coming out of a different basis than Yahweh's election love. And even when Israel tries to stand on her tradition of God's election love, she is not free to accept the free gift of Yahweh's election, but tries to control and manipulate her God, and expresses

awareness of Yahweh's election only as presumptuous demand. She is called, but unable to be aware of her brokenness and false dependencies. She is unable in any way to surrender to her God's love and salvation for her. This is fundamentally existential guilt, and sin is understood by Hosea as a state of alienation from God which leaves no power or avenue for Israel to overcome her estrangement by a new response on her own part.

Thus the situation comes to be understood as basically hopeless with regard to Israel's response. She is sentenced to death legally, historically, and existentially. Israel had fashioned her own history separate from Yahweh and was now living out the inevitable end. Her self-understanding and her cultic and political life reflected only a rejection of her covenant God and a betrayal of the identity which Yahweh had originally created for Israel by the old history of salvation.⁵² Israel's alienation or guilt was itself her most fundamental judgement; the process of death unleashed is inherent in the loss of Yahweh as the exclusive subject of Israel's history. Hosea comes to express this void as Yahweh's withdrawal of himself and of Israel's tangible grasp of him--his blessings and his name. Indeed, so fundamental was Israel's relationship to Yahweh that not only was the social solidarity between men a resulting chaotic disorientation, but all of life itself is thereby placed under the curse of brokenness and death. But Israel's lostness is not the last word of Yahweh for his people or for his creation.

⁵²Mays, p. 11.

Israel's inability to respond is not the determining factor; Yahweh himself is!

3. Yahweh's Action

Hosea expresses Yahweh's judgement in many different categories, reflecting the whole of Israel's existence. He can express this judgement in historical categories of social, military, and political catastrophe, and in cosmological and natural categories, but most fundamentally in theological categories of the broken covenant relationship, in Israel's loss of identity, in her uncleanness, and in the withdrawal of Yahweh. The reflection of Israel's alienation is not, however, limited to any category.

The purpose of Yahweh's judgement is to renew the relationship. In Hosea's early prophecy, judgement was hoped to force a change in Israel's response by chastising her with the withdrawal of the blessings of the covenant and the uninterrupted process of self-deception, and then to lure Israel with the movement beyond judgement. But when Israel did not change her ways or give up her self-deception, the judgement itself ran its course and became not only the natural result of Israel's alienation, but the necessary factor before salvation because all false dependencies would be removed. But along with the removal of false dependencies came the sentence of death for Israel herself. The awareness of judgement, the existential void, and the loss of the old covenant theology would have to be replaced by a new reality of God's salvation. In the dynamic process of Israel living before the reality of Yahweh,

Israel's inability to respond as a covenant partner is not the last word. Again and again the last word is Yahweh.

Hosea's understanding of Yahweh in terms of his election love and the blessings of life in his covenant commitment did not change even when the covenant relationship ceased to be a reality for Israel. Hosea's problem became, in his later prophecy, not Israel, but Yahweh. The only way to discuss the problem of human existence in Hosea's later prophecy was to discuss the struggle of Yahweh himself in his self-revelation and salvation events, which must move beyond all previous understanding of him. This is reflected in Yahweh's lamentations, and in the self-identifications of Yahweh in Hosea's prophecy. In Ho. 14:8(9) Yahweh still reveals himself in terms of the covenant understanding of Israel. But in Ho. 11:9 the self-identification is only in terms of the mystery of the divine nature, in terms of the radical otherness of the divine nature. There is no attempt to explain it, but just to declare it.

Only in Ho. 2:16-23(18-25) and Ho. 14:1-8(2-9) do we get a glimpse of what this will mean for Israel, a people unable to respond to the basic foundation of their existence. Yahweh himself will re-create a new basis for Israel's existence and Israel shall understand that she lives only by Yahweh's gift of salvation because she has experienced the void of the judgement of her own inability. Only by a new initiative of Yahweh shall Israel once again live. Only by the continuing unconditional election and love of Yahweh for Israel shall Israel come to understand herself in terms of her God. And this event cannot even be

described with particular historical location, but only in the undisclosed future. Israel's hope is in the future beyond fulfillment of the present. Hence, Israel must stand before the reality of God's unconditional love in an open-ended way, in a faith stance before the mystery of Yahweh himself. Judgement functions finally to bring an end to legalism of any type, including cultic (ritual sacrifice), and juristic (covenant law) which function as a necessary part of the covenant relationship. There is no longer even the insistence on the need for human obedience as a prerequisite for salvation.⁵³ Israel shall indeed become a partner in a new covenant and have the blessings of Yahweh, but only because of the causation in Yahweh's own nature, only with regard to salvation as a basic fact of existence in God and nowhere else.

4. Systematic Description Of The Living, Changing, Dynamic Process Of Yahweh's Judgement And Salvation.

The flow is between Yahweh's nature and the revelation of his acts in dynamic relation to Israel's existence and action. The total process reveals Hosea's understanding of Yahwism. The salvation process in Hosea comes to be understood as the following: Yahweh's continuous action of love, based in the past on the election of and covenant with Israel, and in the undisclosed future based on the mystery of Yahweh himself, calling forth Israel's self-understanding and identity in terms of Yahweh's love alone, resulting in total dependence on Yahweh, in so-

⁵³ Gerhard von Rad, *Old Testament Theology* (New York: Harper & Row, 1965), II, 393.

cial solidarity and order among men, and in Yahweh's blessings of the land and of life itself.

Yahweh and Yahweh alone is the hope of salvation, of Israel's new existence. As Hosea makes clear, Yahweh's love is not new, but the possibility for Israel's renewed self-understanding in terms of the unconditional love of God is new, made possible by the end of Israel's existence in judgement, and the new act of God in re-creating that existence as possibility and hope.

Judgement and salvation are both reflections of Yahweh's unconditional love. Yahweh's judgement and Israel's inability to move beyond it brings the realization of the unmerited nature of God's love, and brings Israel into fundamental dependence on Yahweh. Hosea's prophecy moves from the problem of Israel to the problem of Yahweh. The categories which Hosea uses (historical, cultic, legal, sociological, cosmological, situational, existential, eschatological, and theological) all have one thing in common: Yahweh. Yahwism is the process itself, the process of a people standing before the past and future mysterious *I AM* revealed as the God of unconditional love. In the total process Yahweh's salvation is expressed. The process itself defies systematizing because it is grounded in Yahweh, and the divine *I AM* defies systematizing. The reality of the process is the reality of Yahweh and the possibility of new life before and in that reality.

CHAPTER 3

A COMPARISON OF PAUL'S UNDERSTANDING OF GRACE WITH HOSEA'S UNDERSTANDING OF THE SALVATION PROCESS AND THE IMPLICATIONS OF THAT COMPARISON

THE SAME BASIC STRUCTURE OF EXISTENCE IN THE PREACHING OF HOSEA AND PAUL

The same basic structure of existence is reflected in Paul's proclamation and in Hosea's prophecy: the process of *grace* which is reflected in Paul's understanding is identical in its basic elements to the process of salvation as Hosea understood it. Both reflect the dynamic process involving God's relation of unconditional, unmerited love for man, man's response of a self-understanding and new life in terms of God's love, and the continuing process. For Paul, the *grace* structure is the following: *God's unconditional, unmerited act of love toward all men, given through the life, death, and resurrection of Jesus Christ, delivered to man through proclamation, and received by man through faith, resulting in a reconciled relationship with God, experienced as freedom from self-justification, manifested in a new existence of man loving and hoping, and not ending with death.* For Hosea, the process of salvation is the following: *Yahweh's continuous action of love, based in the past on the election and covenant with Israel, and in the undisclosed future on the mystery of Yahweh himself, calling forth Israel's self-understanding and identity in terms of Yahweh's love alone, resulting in total dependence on Yahweh, in social solidarity and order among*

men, and in Yahweh's blessing of the land and life itself. There are two sides to the process reflected in both the prophet and the apostle: the theological reflection and the existential reflection. The theological reflection expresses the reality of love in terms of God, and the existential reflection expresses the reality of love in terms of human experience and human self-understanding.

Both Paul and Hosea ground the process in God's action. Hosea grounds the process in God's election love and in a new act of unconditional, unmerited love grounded exclusively in the mystery of the otherness of the divine nature, while Paul grounds God's unconditional, unmerited love in God's act in Jesus the Christ. Both, therefore, reflect a theological grounding in the self-transcending reality of God's love. Both ground the process in the initiative of God's love. The character of this love initiative is both unconditional and unmerited, and excludes any condition which is necessary either for the fact of God's love or the giving of it. This love is experienced and given as free gift. Hosea finds its explanation in the very nature of God, while Paul finds its explanation in the death and resurrection of the Christ. In either case it is God himself who creates a new basis for existence in man. In both Hosea and Paul, this results in the implicit breakdown of legalism in the cult. In both Hosea and Paul, hope is located in the reality of God's love and not in finite attempts of cultic legitimation. In Hosea God's love is always present, in the historical life of Israel through the covenant relationship in the past, in the present life of Israel through judgement love, and in the future life of Israel through

a new act of love. The same is true in Paul who locates God's love in the past historical relationship with Israel and in his new act in the Christ, which is present for all men through proclamation. The final culmination of the full relationship of God and his people is in the future in both men's preaching. The central difference in relating God's love for Hosea and Paul is in the locus of the expression of that love: Hosea finds it in God's nature, in the mysterious I AM, the divine otherness of God, while Paul locates it in the concrete person of Jesus the Christ, in his death and resurrection, an historical event-person.

Both Hosea and Paul struggle with man's response to God's love initiative and the actualization in human existence of the fundamental relation of God's love to man. Hosea refers to this reconciled relationship to God as "knowledge of God" and Paul refers to the reconciliation of God's love actualized in man as "faith." For Hosea "knowledge of God" means dependence of fundamental relationship, and finally comes to mean a stance of openness before the new inbreaking of God's love in the future, while for Paul "faith" is primarily the dependence of fundamental relationship as recognition and decision about God's new act of love in the Christ, affecting the total of one's life. The existential reflection in both Hosea and Paul is that of a new self-understanding of man based in the self-transcending reality of God. For Hosea this existential grounding is in God's election love and in a new act of free love, while for Paul it is in God's free act of love in the Christ. Hosea talks about this self-transcending reality of love in terms of the

struggle of God himself, while Paul speaks of it in terms of the Christ's suffering, death, and resurrection. Both come to the self-transcending love of God out of the failure of the cult and the cultic understanding of existence before God. For Hosea the covenant is broken by Israel's inability to fulfill the legal, cultic, ritual, and ethical requirements of the covenant, reflecting a basic breakdown of the existential understanding of the first commandment. For Paul the law leads to exactly the same place as in Hosea: man's inability to fulfill it and the deception and death inherent in such an attempt. For both men of God the dynamism of judgement (law) is the existential guilt of fundamental brokenness which leads to death. For both, sin is the state of alienation from God which leaves no power or avenue for man to overcome his estrangement by fulfillment of the covenant regulations or works of the law. The difference is again that Hosea receives the answer in his later prophecy as coming only in God's otherness by which he refuses to enact the justified judgement of death, while Paul sees the answer in God's offer of salvation through the Christ who takes the judgement upon himself. For Paul God's act in the Christ results in freedom from the law itself and new life, while for Hosea the existential result is the implicit demand for radical openness before the possibility of the future undisclosed act of Yahweh's love which also transcends the old covenant.

The result of this interaction and the continuing process is dealt with more in Paul than Hosea. Hosea implicitly calls Israel to stand before the bare fact of this future possibility of the total re-

newal of the divine-human relationship with the traditional blessings as the result, while Paul describes in great detail the nature of the new existence of freedom, love, and hope. Hosea deals more with the process leading up to God's unmerited act, especially the existential void of living under the "curse of the law," to use a phrase of Paul's, or the inability of the covenant partner to stand in authentic relation to Yahweh. Hosea sees salvation in movement beyond the judgement of the breakdown of the divine-human relationship. Paul also sees salvation in the movement beyond the inevitable death under the law. Both moved beyond the cultic legal understanding of salvation, based on man's merit, to unmerited gift. Although Hosea did not delineate in personal terms what this would mean, his existential category of "knowledge of God" as Israel's reconciled relationship beyond outward form and cultic activity would apply.

There are similar functions of the prophet and the apostle, and both use great freedom in expression. The prophet brings the Word of Yahweh for the present and future as announcement of Yahweh's action, while the apostle brings the Word of God for the present and future as the proclamation of God's concrete expression in the incarnation of God in the Christ. Both Words of God function to open up new possibilities of existence for God's people. There is a difference, however, in the function of the centrality of the "word of Yahweh" and "testimony of Christ," in that Hosea's prophecy is grounded fundamentally in the historical situation of God's judgement and salvation in each concrete situation, while Paul's proclamation is the witness to the single event of

God's love in the Christ, made present for the particular situation in proclamation only. In addition, Hosea's word was the "Word of Yahweh" for the Israelites, while Paul's word was the "testimony of Christ" for the gentiles. Paul's proclamation extended the grace process to all men, while Hosea's prophecy was of Yahweh's action with his elected people Israel only.

While each aspect of the process is present in Paul's and Hosea's preaching, the prophet Hosea spends, as a necessary function of the announcement of Yahweh's judgement, much more attention on the brokenness of Israel's relationship with God in the process leading up to God's unconditional act of reconciliating love, while the apostle Paul's function of proclaiming God's act in the Christ allows him to spend much more attention on what it means for human existence. Paul seeks a decision about that proclamation, while Hosea seeks to announce and enact Yahweh's relation of judgement and salvation in the historical situation of Israel's brokenness. The prophet Hosea's summons in most of his prophecy is in terms of God's judgement and with an attempt to bring about awareness of that brokenness. The apostle Paul seeks a decision about God's positive act of salvation in the Christ. Therefore, Hosea is less systematic because the nature of the prophetic function of announcement and enactment is intimately tied to an historical situation for that situation's clarification and becoming. Indeed, Hosea's final grounding of the salvation process in the divine otherness, which is the last brief insight coming out of a lifetime of prophecy about the breakdown of the past understanding of God's salvation in the covenant rela-

tionship, also prohibits systematic theology because systematic reflection must remain open before the otherness and mystery of God. Paul's proclamation has the centrality of Christ, the concrete reality of the incarnation of God, which Paul explains and applies, and hence his preaching has a more centralized and systematic focus. While Paul too is addressing specific historical congregations within specific contexts, it nevertheless remains that Hosea as prophet of Yahweh is tied much more closely to the immediate Word of Yahweh for a given situation, and must, therefore, stand open as a prophet to the continually new and radical inbreaking of the divine word for Israel; while Paul, as an apostle of the Christ, proclaims in as many different ways as he can, the meaning of the Christ event for all men everywhere. His message is at least centralized in a concrete event.

Therefore, the faith stance of each man of God is characterized by his function and experience as prophet or apostle. The prophet Hosea comes to the implicit faith stance of radical openness before divine otherness and the Mysterious I AM because of the prophet's continual experience of the inbreaking of the divine word through the prophet for the people in the concrete situation. The apostle Paul comes to the implicit faith stance of decision about God's re-creation of the self in the Christ event because of the apostle's experience of God's *grace* in the re-creation of his own self-understanding and his call to witness to that reality. Both faith stances are, however, grounded in a self-understanding of living out of God's unconditional, unmerited love.

THE IMPORTANT DIFFERENCES IN THE *GRACE OR SALVATION PROCESS*
AS REFLECTED IN HOSEA AND PAUL

The most significant difference in the particularity of the *grace or salvation process* is the centrality and necessity of the Christ in God's reconciliation of men to himself in Paul's understanding, as opposed to the mystery of the divine otherness of Yahweh alone as sufficient for reconciliation in Hosea's later understanding. Since the basic process of salvation or *grace* is the same and is grounded in God's love, the question becomes: Why Jesus? Is Hosea's final word, grounded in the divine otherness of God, in conflict with Paul's final word grounded in the incarnation of God in a concrete historical event-person of the Christ? It is the difference between Yahwism founded in the second commandment and Christianity founded in the concrete revelation in the Christ. It is the difference between a theology of theocentric mystery and a christocentric theology. These are two thrusts within the same structure of reality which have some different implications for the theological and existential aspects of that structure of reality.

The contrast between God's free gift of love revealed in divine otherness over against the divine concreteness of God's free gift of love in the incarnation is the difference between speaking of the problem of human existence by speaking of Yahweh's struggle within himself, or by speaking of the Christ's death and resurrection. Why speak in terms of the Christ if it has already been revealed in terms of Yahweh, God himself? What added function is this? The answer is found in the basic structure of existence being process. Just as the New Word in dy-

namic process came to Hosea as radical openness before Yahweh in the movement from the breakdown of the covenant to the mystery of the divine otherness, so God's New Word comes in the Christ as he continually makes the process come to actualization in man. But of course, the next question is whether God's New Word stops here in the Christ, or whether we can look for continuation of God's New Word for man today, either as the fulfillment of the Word in the Christ or as a radically new word, or both. We must answer this question.

The Word about the Christ has the nature of finality in Paul. But is there not also a sense in which there is the nature of finality in Hosea's Word about the divine otherness of Yahweh, or more properly, about the divine self-revelation itself: "for I am God, not man"? Is there any more fundamental reality than that? Can there be any more fundamental expression of the existential struggle of man than as a struggle in the divine nature? Do not the laments of Yahweh over his people, and the location of the motivation for love in the divine nature represent a point beyond which theological reflection cannot go? Do not Hosea's reports of the divine laments, along with the report of the divine self-causation for salvation in the struggle of the divine nature itself represent a final word? Paul's "testimony of Christ" reflects God's further act of expression, but does it go beyond the initial determination in the divine nature? Did not this determination have its place in God's nature before its actualization in the Christ? In terms of a reality spoken about theologically in terms of God, we must say that there is nothing new in the Christ. The locus of the difference of

Paul's "testimony of Christ" must therefore be in the existential reflection in man, having to do with making God's love an increased possibility for man, a re-emphasis of and further enactment of God's basic relation toward man of unconditional, unmerited love. Paul's formulation of the proclamation cannot stand beyond the God of salvation itself, or there is a fundamental transgression of God's freedom and divine otherness. Indeed, a full understanding of God's act in Christ can only come with the supplement of the synoptic view of Jesus, especially with regard to an understanding of the historical Jesus about himself and his understanding of the centrality of God for existence as well as his understanding of his own existence in that process. However, Paul speaks of the existential reality of God's love in other men most fundamentally as the reality of new life "in Christ," which moves Paul beyond the concrete manifestation in the consciousness of the historical person Jesus. Paul is not concerned with Jesus the man, but with God's act in Jesus for all men. God's active love in the existential moment and eschatological future takes precedence in Paul's understanding over any attempt to explicate the historical person of Jesus. When Paul speaks of Jesus, he is speaking of God. God is at the center for Paul, and we must, therefore, understand his theology as fundamentally theocentric christology, not christocentric theology.

In light of Hosea's clear reflection of the basic elements of the *grace* structure before the event of the Christ, the important question which must be asked is if there is a difference for man's existence as one who stands under God's unconditional love founded in divine

otherness as opposed to his existence as one who stands under God's unconditional love, as founded in the event of the Christ. Certainly Hosea's expression of Yahweh's "freewill offering" and the expression of his love over death in the self-identification "for I am God, and not man" is no less a fundamental awareness in Hosea of the basic reality of God's unconditional, unmerited love than what Paul expresses in the "testimony of Christ." But this is especially true when the "testimony of Christ" ceases to be a new word spoken over against the legalism of the cult and begins to function primarily within a new legalism, with the Christ language and Christ cult replacing the old legalistic language and regulations. In the historical context of today it is at least possible that Hosea's Word speaks with more newness and greater facility to bring a self-deceiving people floundering in Christian legalism into the reality of New Life. Indeed, perhaps the Word which needs to be proclaimed to the twentieth century Christian cult is precisely the word of divine mystery and otherness of God as opposed to the individualistic pietism of the Jesus cult. The existential and historical situation of the cultic self-deception of the Christian church may need such a Word over against the concrete Word in the Christ which has been corrupted and functions in the avoidance of God's activity in the life of the church. If this is the case, a New Word is definitely called for, or at least the power of the old Word must take a new force with a new expression of it. The reality of *grace* is only as process, and that process is only grounded in God's continual creative Word of love in that process wherever that takes us.

Therefore, God's love, when proclaimed either with the centrality of God's act of love in the Christ or as the given of his love in his divine otherness, may very probably have a different existential reality for man in the particular historical cult situation of today, or in a particular personal existence of Christian legalism. The theological expression in either form is necessary as a reminder that the full criteria for truth is not human experience alone, however. Nevertheless, the difference in the form of proclamation for the actualization of the New Life of Love in man is very important. Once the fact of God's love is assumed, either as complete in God's being, or as complete in the Christ, the form of its realization in human experience becomes the important difference.

Therefore the question of the difference of each proclamation for the human self-understanding must be asked: how does the form of the theological reflection of God's love affect man in his ability to move beyond the existential void of alienation from God? Let us look first at the possibility of the existential actualization of God's love from the Word of Love in the mystery of the divine otherness of God. First, such an awareness puts one in the faith stance of continual readiness for the reality of God's love to break in. It is not something which is willed or worked at because its necessity is only found in the divine nature and stands over against the judgement of brokenness or the estrangement of human existence. It happens because God wills it, and as such it is prevalent *grace*. Paul understood this also when he quoted Exodus 34:19 in Romans 9:14: "I will have mercy on whom I have mercy,

and I will have compassion on whom I have compassion." The faith stance becomes radical openness before the mystery of God. This is the faith of Yahwism which is based in the second commandment. There is no image acceptable, only real relation to God. There is no final location but the fact of Yahweh's breaking into existence at any given moment. The openness stands over against any form of Christian legalism or cultic self-deception of Americanism and individualistic pietism of the church today. The radical love of the divine other is the safeguard against cultic and cultural religions which result in the idolatry of a false basis for relationship. A faith stance of radical openness is necessary in order to move beyond the self-deception of the Christian cult today.

The faith stance of radical decision about a concrete reality in the Christ may also lead to real relation. For Paul, a response to the concrete demand of the proclamation of God's act in the Christ forces a decision about one's self-understanding as based and grounded in the self. An acceptance or decision about the Christ is a decision about the self-transcendent reality of God's love in the Christ for individual existence, and results in freedom from fear and freedom to love out of new power. Paul also understands judgement as part of the process because realization of the void of existence apart from fundamental awareness of the gift of love is the preparation for acceptance of God's gift in the Christ. But at some point in the personal history of an individual, one is able to decide for life because death or brokenness is unbearable, or because the proclaimed Word is heard existentially. The concrete expression of decision for the Christ makes the decision about

the self easier to make because there is something definite to decide about over against the self. The word of God's love comes to define the self.

Radical openness to God's otherness and future inbreaking, and conscious decision about God's particular manifestation in the Christ, are not necessarily in exclusion of one another, however. The process of actualization in man through decision about the particular reality of the Christ and the resultant rendering of one's self-understanding as problematic can happen over and over. This structure of conversion and sanctification is not unlike the personal awareness of judgement rendering a self-understanding problematic, or by which radical openness allows for God's reoccurring word of love to take place where God breaks into one's reoccurring brokenness. However, radical openness presupposes the continual process of God's inbreaking, while a concrete decision about the Christ presupposes a particular eschatological event of decision over against something like an eschatological process. If one considers that a new decision is required each time self-transcendence is incomplete, then the two come together. Still remaining, however, is the event of God's action in a person separate from that person's conscious will or decision. God breaks into consciousness despite man's unwillingness and despite man's previous understanding. Hosea expresses this inbreaking over against his previous understanding of the order of justice, and Paul in his experience on the Damascus road over against his previous understanding of God's relation to him and will for him. This is the existential point in which the self-deception of one's life

is broken through. An event of radical change in perspective can mark the beginning of radical openness before new possibility. Hence the old existence of self-deception comes to an end before the possibility of new existence can be actualized. Therefore, the reality of the actualization of God's love in human experience can happen either in concrete decision about the Christ for some, in God's breaking in without decision on man's part but with a dawning awareness in the existential void for others, or in a conscious preparation and radical openness to God's otherness for still others. But the same reality is referred to in the process of a reconciled relationship: New Life out of the realization of God's love for me.

While reconciliation is actualized in some individual existences in part, collective actualization is only in a future eschatological event. Justice, order, peace in the land, etc. only come at some undisclosed point in the eschaton. The individual experiences a deep sense of caring (transcendent love) and can have authentic relations, but corporate man or societies never have, not even in the church. This is left for the future actualization by God. The extent to which the social reflection of the *grace process* is actualized is directly parallel to the existential actualization of love in the existences of individuals. This reflects, of course, the partial degree to which actualization takes place in the individual's existence of the now.

And further, the reconciliation of all of life which Hosea prophesies for the future is also not actualized in the now. The harmony of the universe, the peace of all life is only in the divine nature a

possibility. Indeed, full actualization for the individual, society, and all life is possible only by a future act of God.

A second difference in the *grace process* in Hosea and Paul is the universalism of Paul's proclamation over against the particularity of Hosea's prophecy. Hosea is a prophet of Yahweh, and Yahweh is the God who elected Israel. His Word is a particular word for Israel. Paul, on the other hand, is an apostle called to preach to the gentiles and therefore his Word about the Christ is for all men, extended beyond the particularization in Israel. However, the historical expression of Christianity has negated this universalism and reversed the theological universalism. Salvation as proclaimed only in the Christ has resulted in the demand for the exclusion of other reflections of God's inbreaking in other religions, and this particularizes the universalism of the Christ and cuts man off from God except through particular Christological language forms and a particular decision about the Christ. The exclusivity of the proclamation of the Christ as the "only way" has cut off from Christian consciousness the universality of the reality of God's love, of the *grace process* for all men however God chooses to make it happen. While in contrast, radical openness as the faith stance has the inherent possibility of universalizing life before God as radical openness to the mystery of love wherever God chooses to reveal it to man, in whatever religion, religious language or nonreligious language or form. Therefore, universalism is in the *grace process*, in the reality of God's love for all men and its actualization in all men. This process should not be limited by a narrow consciousness of it, or by

language forms tied only to the Christ.

A third difference in Hosea and Paul in their understandings of the particularities of the *grace process* has to do with the overcoming of death. Hosea proclaimed the overcoming of the sentence of death in Yahweh's refusal to enact it. This is an historical reflection in negative terms. For Paul, death is overcome in the resurrection of the Christ. Resurrection is God's act and confirmation of the Christ, confirmation in a personal existence. For Paul this opens up the possibility of the resurrection of all men. It is a positive act of overcoming death on the part of God's relationship to the person of Jesus, and a word of hope for all men. In either case, the result is the same for man in general, however: hope in final actualization of life over against death is located in God. The bounds of finitude are transcended in the personal sense only in the Christ, in God's breakdown of the limitations of finite existence in the Christ. This word about the possibility of the reality of transcendent love overcoming death is radically new, but the hope is still located in God, whether in his nature and refusal to allow death, or in the Christ whom God confirms by overcoming the personal reality of death for him.

IMPLICATIONS OF RELATING THE *PROCESS OF GRACE* IN HOSEA AND IN PAUL

The *process of grace* as reflected in Hosea and in Paul, even with the particularities of each, are not contradictory, but flow together. The revelation expressed is of the same structure of reality for salvation. Hosea points toward the expression in the concrete ful-

fillment in a future event, and that event was the man Jesus, the Christ event. But the basic character of that event had already happened in the otherness of Yahweh. And this happened not in abstract theology, but in the context of an historical setting of 722. In addition, it took place in the awareness and consciousness of Hosea as Yahweh's prophet and therefore in a personal awareness. The difference in Paul's proclamation is that the occurrence is in Jesus as personal being, in a human as God's fulfillment for man in the totality of reconciliation.

We must take seriously, however, the fact of (1) the structure of the *grace existence* (the dynamic process of God's unconditional, unmerited love revealed and actualized in relation to Israel) as present in the consciousness of a prophet, and (2) that this happened before God's act of complete reconciliation in one man as proclaimed by the apostle Paul. First, the two expressions in Hosea and Paul point toward process in God's action with man, process which takes on different aspects of fulfillment and concrete expression. Second, Hosea's prophecy and Paul's proclamation both point toward the reality of God's freedom in his action of reconciliation toward man. Third, the fact of a new self-understanding in the prophet, separate and before Jesus, means the following: God is the end, not Jesus. This does not do away with God's Word in Jesus or the reality of God's act in Jesus, but it affirms the reality of the process which Paul defined as *grace* before Jesus' incarnation of that reality fully in an individual historical existence. Jesus is still Lord, and the advent of God in the Christ, or the actualization of the completed process of salvation in the Christ, allows a

greater possibility of actualization for the rest of humanity as they relate to the otherness of God in the concrete expression and life of another human being whose existence expressed fully the totality of God's reconciliation possible for all people.

Therefore, the revelation of the *grace process* in Hosea and Paul can only inform each other, and make the reality of God's Word of love clearer for the person of faith: *Life before the mysterious I AM is life before the Reality and Word of God's unconditional, unmerited love. It is an awareness before this Reality, a knowing or grasping the mystery of God's love for my total existence. I must remain open before it, before its inbreaking into my life because it is not yet complete in me. And I can speak of myself now most fundamentally by reference to that Self-Transcendent Reality of God's love and therefore my self-understanding and existence with other people flows from that Reality. This Reality becomes a New Word for me in every moment of my existence, and breaks into my personal historical context and re-creates it. I stand in the dynamic process of God's salvation for me, and for the world.* This is both Hosea's Yahwism and Paul's Christianity.

IMPLICATIONS FOR THE DIRECTION OF THE CHRISTIAN CHURCH TODAY

First, the process, the real relation to God as reflected in the *grace structure of existence*, is the central focus for a Christian's life, and is therefore the central focus for the Church's existence. The revelation and reality of the process is the unique Judeo-Christian intuition of life. And the reflection of this process in Hosea and Paul

is not the limit of the complexity of the process. This comparison must be supplemented by the rest of the Old Testament revelation and by the rest of the New Testament revelation, especially the synoptic accounts with a view toward grasping a sense of Jesus' own self-understanding.

Second, faith must have expression in radical openness over against dogma. The reality of God's dynamic relationship with man cannot be absolutized, but remains radically open-ended itself. The radical otherness of God must stand over against even the absolutizing of the dynamic process, as well as the absolutizing of the concrete expression in the Christ. This does not reject either the process or its completeness in the Christ; rather it affirms our finite existence over against the infinite reality. Openness to the continual inbreaking of the mystery of God lessens the hazard of dogmatic adultery. We cannot program God or his relationship to ourselves. The full Word for us can only be the never-ending process which transcends our control of it. A fruitful traditional concept at this point is the concept of the Holy Spirit.

Third, to ground our existence in the process of God's inbreaking love into human existence is the greatest defense against cultic self-deception. The quest for the church becomes the attempt to ask whether the language, traditions, institutional structure, and particular programs allow for the process of God's salvation to take place, not man's control of God and the process. The fundamental hazard of the cult is her function of allowing her people to avoid God's inbreaking through the self-deception of legalism, ritualism, and dogma as control of God and the process. The Christian church's legalism, individualism,

cultural moralism, and consumerism can only be overcome in the power and action of God's reconciliation.

Fourth, the process implies openness to future actualization of the reality of God's love not only in the eschaton, but in historical events of the present and the future at any time and in any context, including other religions. This affirms the possibility of the actualization of the process at any point in history or in our individual existences. Also affirmed is a real universalism based on God's relation to all men in all expressions and existences before God in other faiths. God is not a Judeo-Christian. God is God: "I am God, not man." Affirmed, but not absolutized is the reality of the process and the universal expression of it. The Church must open itself up to a more universal expression.

Fifth, the Christian Church must reinterpret into a theocentric context and existential context God's actualization in the Christ. This may demand new expression which is not overlaid with the legalism and deception of the traditional language forms about the Christ. This is especially true for the Church in secular culture. The synoptic traditions reflecting the historical Jesus are a must in this enterprise. The Christological language and mythological forms for expression of God's act in the Christ have come to be the precise locus for much Christian legalism. If the traditional formulation of the Christ does not function to bring about the inbreaking of God's love into the lives of men as real relation, then the traditional formulations must be reinterpreted or dropped. We must speak of Jesus with new language or not

speaking of him at all if the legalistic use of the traditions about him do not result in the reality of him for us, i.e. reality of the new self-understanding of grace. The historical circumstance of personal and historical crisis must dictate this: if the corruption by syncretism into American culture and into the cultic corruption of a legalistic structure of existence are dominant, there is nothing sacred in keeping the language forms, and they must be dropped. The same must be said about ritual form.

Sixth, and finally, the church must enter into faithful experimentation and creativity, grounded in the traditions, but not limited to them. God is not so limited.

The understandings of the revelation of God's salvation according to Hosea and Paul are only part of man's understanding of God's revelation to man. They are not the last word. Only the divine mystery of love in process of relation is the last word, and seeing that reality is only like looking into a mirror dimly. It remains for God's final act of bringing us to New Life and knowledge of him face to face.

CHAPTER 4

SOME IMPLICATIONS FOR WORSHIP AND EXPERIMENTATION WITH LITURGIES IN LIGHT OF THE GRACE PROCESS (AN AESTHETIC HERMENEUTIC)

SOME IMPLICATIONS OF THE GRACE PROCESS FOR WORSHIP

The grace process affects and is at the center of the whole of the church's existence. One of the most important aspects of the church's existence is cultic worship. This chapter reflects only a beginning attempt to relate cultic worship in the church to that reality which underlies its reason for being--the reality of the grace process. A few reflections about the meaning of the grace process for liturgy and worship are made, and some representative examples of creative liturgies are given. An aesthetic hermeneutic is used to help express the relationship of the grace process to the life of worship in the church. Such an analysis is only an attempt to begin the task of relating the grace process to the total life of the church. Exploration of the grace process in the area of the cultic worship is probably the most crucial. Even so, it is only one aspect of the church's life, the whole of which must reflect and live out of that process.

The implications of the grace process for the church cited in the last chapter would mean the following for the life of liturgical worship within the church. First, the central focus in worship must be the grace process itself. As such, worship must express the total process, which includes the theological, existential, and social

reflections, i.e. the Divine Love in process of relation, human response and expression, and the creation of community. Second, worship must therefore create a context of radical openness for the worshipers. The liturgical flow must not only give expressive form to the grace process as a whole, but must also allow for various expressions of the process and different emphases and reflections within it. The form of worship must create an atmosphere of openness to the particular moment of God's inbreaking into human existence however that might be perceived or felt, and at whatever point in the service it comes to realization. This is as important as the creation of a conscious awareness of the total grace process itself. Third, the criteria for worship that is grounded in the grace process must be (a) whether it functions to allow or enhance the inbreaking of God's love into the lives and consciousness of men as real relation to God's love and as community among the worshipers based in that love, and (b) whether it functions to allow or enhance adequate human expression of these relationships. These criteria stand against the atmosphere of a closed system of legalistic, ritual run-through which results in the existential self-deception of blindness to sin as brokenness with God and brokenness among men. These criteria stand against the deception of cultic legalism that finite man can control the salvation process, and allows for honest, open expression and exploration. Fourth, in creating a context for openness in worship, the use of universal language and conceptualization, as well as particular traditional language expression, is important. The kind of liturgical language used depends on the situational context of the

congregation, and a language meaningful and yet free from legalistic preunderstandings must be used, whether traditional or non-traditional. And fifth, worship with experimentation and creativity must take place, grounded in the traditions, but not limited to them, both in language and in form.

AN AESTHETIC HERMENEUTIC

There are two major understandings of worship in the biblical traditions: worship as the total expression of all of one's life, and worship as the corporate expression in the cult. The grace process is the basis of both. The liturgical expression of the grace process in the worship of the church does not exclude the person's total existence as the arena of worship; rather, the cultic expression has a mutual effectual relationship with that larger arena of worship. It is in cultic worship that the larger arena of the person's total life is centered and reviewed in a concentrated way. It is worship as cultic acts with which we are concerned in this chapter. Even so, cultic worship must reflect an authentic expression of the grace structure of reality, which cannot be separated from the whole of men's lives. Worship takes place within the context of the life experience of the worshipers in their total life situation. A helpful way of understanding the grace process in cultic worship, which takes form as a centered expression of the grace process in all of life, is to analyze liturgical worship as an expressive art form. The creation of an art form is a centered expression of the basic intuitions of all of life. The creation of a liturgical art form is the

centered expression of the basic intuitions of the grace process. We shall analyze liturgical worship in terms of the aesthetic categories of *feeling* and *form*.⁵⁴

The *feeling* of worship is the intuition of the total grace process and the many intuitions of the particular, individual elements within the total process. This complex feeling includes the theological intuition of God's infinite transcendent love, the existential intuition of the personal effects of God's love, and the social intuition of community. The feeling is grounded in the basic revelation of the grace process given in the biblical traditions, and in contemporary man's basic intuition of the full meaning of that revelation. It is the feeling as revelation and intuition of the grace process which takes *form* in cultic expression as *liturgy*. Liturgical renewal has to do with the creative art of putting the complex feeling of the grace process and its individual elements into creative expression or form.

The *significant form* of worship expression must be, therefore, the significant movement or rhythm of the grace process itself as it has been revealed by God and intuited by man. Liturgical expression must give creative form to the rhythm of the total grace process and to the particular elements within it. As such, liturgy becomes the *perceptible form* of the intuition; it expresses the dynamics of the grace structure of existence, and at the same time expresses the particular feelings or

⁵⁴These categories used in Suzanne K. Langer, *Feeling and Form* (New York: New American Library, 1942)

intuitions, and patterns or rhythms, within that process. The rhythm of the whole process is God's inbreaking love and man's response of new life through a new understanding of the self and through loving relationships which issue forth into authentic community. It is this dominant rhythm which must find expression in the perceptible form, and within which there is infinite possibility for expression of the particular intuitions in the overall rhythm: sense of brokenness, sense of forgiveness, sense of openness, sense of mystery, sense of freedom, sense of thanksgiving, sense of joy, sense of demand, sense of decision, etc.

Liturgy is, then, *expressive form*. It makes external and perceptible the basic theological, existential, and social intuitions of the grace process. It is hence a constant expression before which the worshiper stands, just as prophecy and proclamation, once given, become expressions before which man must stand. Jack Coogan, in talking about art in general, expresses it thus: "A feeling is not lost as soon as it has slipped out of subjective immediacy; its pattern is embodied in some perceptible form which is continually available."⁵⁵ Liturgy thus gives expression to the basic intuitions of the grace process just as Hosea's prophecy and Paul's proclamation give expression to the grace process. Corporate worship is the cult's unique expression and medium, and parallels in function the expressions of proclamation and prophecy. The

⁵⁵ quoted in Larry Thomas, *Liturgy and Experience* (unpublished Min.D. dissertation, School of Theology at Claremont, CA., 1973), p. 94.

Christian cult through its worship, the apostle through his proclamation, and the prophet through his prophecy--all have their place as expressive forms of the grace process, as well as having the function of communicating and facilitating that process.

While liturgy is the perceptible form, the corporate act of *worship* is the experience of, or dialogue with, the intuitions which are underlying the form. Liturgy is the objectification of the rhythm of the grace process and the individual intuitions within that process, but liturgy also functions to make conscious in the worshipers the structure of cosmic and human existence in terms of the grace process. In worship, the liturgical form is not to be observed as expressive at a distance, but the form makes present for the worshiper the possibility of a liturgical experience of the flow or overall rhythm of the total process and its basic intuitions. The form is not observed or beheld, but experienced. This is an aspect of worship which parallels the function of the apostle and the prophet: the liturgical form provides the context for authentic re-creation or new creation of the self and the community in terms of God's unconditional, unmerited love. Thus liturgy is creative expression of significant form which can become the context for a centered experience of the grace process in worship.

Worship becomes a *happening* with the added element of participation. God and man participate together in the happening. Man is a participant in the liturgical form by experiencing the complex feeling of the total liturgical form (at least by way of contrast with his real experience), and by experiencing the different intuitions and rhythms

within it. It is the existential rhythms of the grace process which are experienced when the worshiper's intuitions have to do with the self's understanding of the self; and it is the social rhythms of the grace process which are experienced when the worshiper's intuitions have to do with relatedness of the self to others, i.e. intuitions of community, service, brotherhood, etc. God is a participant in his continual, active, creative love which finds expression in the liturgical form. It is the theological rhythms of the grace process which are experienced when the worshiper's intuitions have to do with a sense of the transcendent reality of love. The happening is the dialogue process which goes on between the rhythm of the expressive form (the liturgy), which has given form to the intuitions of the reality of the grace process in all its rhythms on the one hand, with the real experiences of the participants, who to one degree or another are conscious of the grace process and living out of its rhythms, on the other hand. Thus the full rhythms of the theological, existential, and social reflections of the grace process stand in creative dialogue with the incomplete rhythms of the human experience. The liturgical rhythms and the specific historical, personal contexts of the worshipers creatively act on one another, informing and confronting each other in the happening of worship.

The problem of growth in the grace process through worship has been put this way by Larry Thomas:

There is little congruence between the subjective dynamics of grace and the forms of feelings inherent in that narrow and restrictive range of experience which most secular persons admit into consciousness...The liturgy creates a significant form in which most modern

persons cannot recognize the shape of their experience.⁵⁶

But because liturgy is not a static art form, but dynamic, the event or happening of liturgical worship can be an avenue for authentic expression and experience, beyond mere liturgical expressive form of the flow of the intuition of the grace structure. It can become the context for God's inbreaking. Worship, which takes place in the happening of the corporate acts, is the participatory dialogue or interplay between the form and the worshipers' intuitions. Worship becomes, in fact, the creation of a new form which is in process. While liturgy is the resultant creative expression of form, worship is the *in-process* creation of an expressive form within the lives of individuals. People become the expressive form of God's reconciling love. There is no linear flow to this expressive form, but it is uniquely intuitional and can flow from any place in the liturgy and find expression in any one aspect of the liturgy. It can issue forth from any of the rhythms of the liturgy. The grace process can begin for the worshiper at any point in that process, eg. with God's love, with man's sense of brokenness, with man's feeling of human love, with a new sense of community, etc. This non-linear actualization of different aspects of the grace process at different times reflects the basic revelation of the grace process which is itself non-linear, grounded as it is in the mystery of the divine love in relation and in radical openness of faith before that mystery. Therefore, the *realized form* in the lives of the worshipers expresses

⁵⁶*Ibid.*, p. 103.

process or movement, but not necessarily linear movement. This is so because it is the creation of form in the experience of the worshipers, and the creation of form which reflects grace as process.

In summary of liturgical worship, it can be said that liturgy provides the context within which the worshipers can get in touch with their own experiences under the guided context of the liturgical interpretive form, but also provides the opportunity for the congregation to intuitively grasp, and existentially and socially appropriate, the grace process in their own consciousness and experiences. And the expressive form includes not only the subjective rhythms of the participants, but also the cosmic rhythms of the mysterious divine outreaching love (and the cosmic concreteness of the Christ). While liturgy is an expressive art form, it becomes worship as the creation of form itself. Each worship service is a happening, an event or series of connected events where the realized form is created by the interplay of the corporate worshipers with divine love, within a context supplied by the liturgical flow and the life experience of the worshipers. This realized form takes place in the lives of the worshipers who become the creative expression of the grace process (to one degree or another) in the totality of their individual and corporate existences.

A PRACTICUM IN CREATIVE WORSHIP

An attempt to apply the implications of the grace process in an actual cultic setting with use of the aesthetic hermeneutic in the creation of the liturgical form is currently being made in the First United

Methodist Church of Santa Cruz. The cultic setting is an early morning alternative worship service held every week. The services are put together by a creative worship committee made up of a group of laymen under the direction of the minister.

The planning sessions for the services began with a study of liturgy and an analysis of liturgy as an art form. The process of planning each service begins with the initial intuitions of the planners, the intuitions of significant power to be conscious. These feelings, such as freedom, fear of death, hope, sense of new life, suffering, etc. are discussed in light of the biblical traditions and the grace process. Then the struggles with the feelings are put into liturgical form reflecting the grace process. The final step is the happening of the worship service, which involves the creative dialogue of the liturgical form with the gathered in the happening. While there is great variation in the specific rhythms and forms of expression within the services, two general liturgical forms dominate the services to date: the celebration of the eucharist and the service of the word. The eucharist or a love feast is celebrated the first Sunday of each month, while the service of the word or some other structure for the worship service is used on the other Sundays.

The structure of the service for the celebration of the eucharist has followed the early church structure of the *teaching* preceding the celebration of the eucharist. The eucharist is the most long-lasting and greatest form for expression of the intuition of the Christian structure of existence or rhythm of the grace process. It is an

expressive form for the total of the grace process.

ἔν χριστίᾳ (eucharist) means *thanksgiving*, thanksgiving for the gift or grace (χάρις) of God's reconciling love in the Christ. The eucharistic form reflects the basic feeling of thanksgiving on the part of the man of faith and the basic reality of gift on God's part. God's gift of love is expressed in the form of the last supper through re-enactment of Christ's outpouring of his love and life for his disciples. The worshipers act out in expressive form God's incarnation in the Christ as realities for their existences. The expressive form is that of love extended to the worshipers and the re-creation of them anew as Christ's body.

The whole intuition of the reality of the grace process is included in the eucharistic form. The preparation for the inbreaking of God's re-creating love is expressed in the exhortation, confession, awareness of forgiveness, thanksgiving, invitation, etc. The inbreaking itself is expressed in the act of communing. The center of the form is the act of taking in the elements of the reconciling love of God. The expression of the theological reflection of the grace process takes place in the words of consecration, expressing the basic intuitions of the mystery of God's love, God's inbreaking, and God's creative, suffering love made present for the participants. The expression of the existential reflection of the grace process takes place in the reception and consumption of the elements, expressing the basic intuitions of standing before the mystery of the suffering love of God in the Christ, awareness of the inbreaking of God at the table, and sense of

thanksgiving. The eucharistic form not only expresses the theological and existential rhythms of the grace process, but also the social rhythm: communion is not an individual act, but a corporate act. The participants are connected in the love of God by the act of a common consumption of the same elements of bread and wine from one loaf and one cup. *The Body of Christ* is the new creation.

The eucharist is the pure form of the rhythm of reconciling love finding completion in human existence. In talking about the rhythm of the experience of grace in the eucharist, Larry Thomas has grasped the total grace process in its actualized form in man when he says that the eucharistic liturgy forms "a dynamic pattern which articulates the patterns of human feeling which are characteristic of experiences of being loved, of realization that love comes from beyond oneself from the heart of all that is, of sensing the terror of death and triumph of God's love even over death, of being freed from self-preoccupation and opened to love other persons."⁵⁷

The eucharistic expression accomplishes the intuition of God's love in human existence by symbolic action, calling forth the New Word again and again, and enacting that New Word of Love in each occurrence for the worshipers, the created body of Christ. God's mysterious love becomes present for and in the person of faith and the community of faith. The whole form carries the rhythm of mystery in the inbreaking of the divine other.

⁵⁷ *Ibid.*, pp. 121-122.

True, the sacrament does not automatically bring reconciliation to completion, but the rhythm expressed in the liturgical form is that movement of God's reconciling love to man. The rhythm remains in tension with the human feeling or incomplete intuition of the worshiper.

Larry Thomas has also accurately described this:

The congregation may not at the moment experience the numinous power of grace, but by participation in the liturgy the congregation is presented with the dynamics of grace by which they are enabled to identify and maximize the grace which has been present to their consciousness in other experiences. The eucharist is not a simple symbol or one that can easily be explained, but because of its complexity, it is capable of expressing the richness and variety and depth of experiences of grace. And it makes grace "available" for our reflection so that our existences may be more nearly shaped by its dynamics.⁵⁸

Thus there is a clear dialogue in the eucharistic happening between the rhythm of mysterious love and the rhythm of human non-actualization, between the liturgical form and the personal and social existences of the worshipers. This is the same dialogue of proclamation and prophecy with human existence. It can be the call to openness or decision, to a new turning or completed actualization. This dialogue clearly plays a central role in the grace process as far as the Christian cult goes. It has been stated this way by Larry Thomas:

By experience, the liturgy is verified; and by the liturgy, the experience of grace becomes decisive. In this, liturgy contributes to the way Christian existence is built up and strengthened in the lives of persons.⁵⁹

In effect, the cult--in its cultic function of celebrating the

⁵⁸*Ibid.*, p. 123.

⁵⁹*Ibid.*

sacrament--functions alongside the apostle and prophet, expressing the grace process in the non-discursive, symbolic action of the sacrament, and in the rhythm of the total liturgical flow. Clearly, the eucharistic celebration is the creative form which best expresses the totality of the grace process in the Christian cult.

The second major liturgical form used in the early morning services is the service of the word. This liturgical pattern also picks up on the different rhythms of the grace process, but because its center is in the proclamation of the word, it is one step removed from the reality of the word. The presentation of the word in sermon form is primarily a discursive expressive form. The intuition of the reality of God's love is hampered by this discursive element in the total expressive form. Therefore, the other rhythms in the service of the word take on more importance in the total expressive form because of their possibility for non-discursive expression. This is particularly true of the confession, absolution, and dedication, which together express the totality of the grace process without the proclamation of the word. The overall form of the service of the word has come to express the following rhythms: the greeting, the confession, the absolution, the proclamation of the word, the dedication, and the sending forth.

The *act of greeting* is the expressive form for the community's coming together before the actual acts of worship begin. This is the rhythm of gathering, but not yet a gathering of worshipers. Only with the *act of confession* do the rhythms of worship begin. The act of confession is the expressive form for the intuitions of honesty and

openness with God, the self, and others. It is the rhythm for the intuitions of personal and corporate brokenness. It is an inward look at the still remaining brokenness of fundamental relations with God, self, and others; it is owning up to the unfinished completion of God's reconciliation. It is the movement beyond the self-deception of legalism which denies unresolved guilt, and therefore makes the intuition of unmerited forgiveness and love meaningful because it recognizes the need for forgiveness. The rhythm of confession is preparation for the next rhythm and flows into it. The *act of absolution* is a fundamental rhythm expressing man's intuition of finitude and pointing toward God's infinity. It is the expressive rhythm of the theological reflection of the grace process. It is the expression of the intuition of hope beyond human fragmentation. It is the rhythm of pronouncement and acceptance of God's unconditional, unmerited love. Because it is the rhythm of God's reconciling love overcoming man's brokenness, it is the completion of the rhythm of confession. In life rhythms the confessional intuitions of brokenness between men and brokenness with God, as well as alienation from the self, take place fully only when the intuition of God's love and forgiveness is also experienced. Failure to confess is failure to know the true life situation of the need for forgiveness, and therefore becomes a blockage of the reception of forgiveness. The individual rhythms of confession and absolution together form a completed rhythm. The *act of proclaiming the word* is the expressive rhythm for the dialogue on the biblical revelation, and on its ramifications in human existence and the historical present. It is the rhythm of

proclamation and search, the speaking and the hearing. And it can encompass any of the other rhythms of the liturgy, but only in a discursive way. The power of proclamation lies in the power of the kerygmatic message itself. This rhythm points toward the rhythm of action in the next rhythm. The *act of dedication* is the rhythm for expression of commitment, response, thanksgiving, freedom, covenant action, decision, etc. It is the rhythm for the expression of whatever actualization has taken place in all of the previous rhythms which have preceded it. The rhythm of dedication issues forth from New Being as intuited in the preceding rhythms. It is expressive for becoming at the altar of love and service, and as such it is the primary rhythm where the intuition of community can have expression, although community is present in all the rhythms. It is a look toward the community's action of self-transcendent love in human existence; and it calls for action. The *act of sending forth* is the rhythm of the movement from acts of worship and gathering in the cultic creation of the rhythms of the grace process to the rhythm of life and the grace process in the total existence outside of the cultic gathering. While it is the rhythm of going into the world as separate from the cultic acts, it also is the rhythm of the scattering of the faithful for worship in everyday rhythms of worship.

Within the service of the word there is great freedom for expression of the individual rhythms. Any rhythm can take dominance, either in the liturgical form itself or in the experience of the worshiper. For example, the rhythms of confession and absolution may be extended so that the proclamation of the word becomes, in addition to

a homily on the biblical word, an expanded discourse on these rhythms as they have been experienced in the service (see liturgies 3,8,11,12 and 13). Or the rhythm of dedication may take a dominant place in the flow of the total liturgy (see liturgies 5,6,7, and 8). Or the rhythm of the proclamation of the word may be the dominant thrust around which the other rhythms build (see liturgy 14). It is also possible for one dominant intuition to give form to and find expression in all the rhythms of the liturgy (see liturgies 4,5,10,11,12, and 13). Or the service may be built around intuitions which flow from a specific historical context (see liturgies 7 and 11).

THE CREATIVE LITURGIES

Much more could be said about the following liturgies, particularly about the use of language. But the following brief descriptions will provide some context for reading the liturgies and understanding them in light of the more detailed foregoing analysis.

Liturgy #1 has the structure of the teaching followed by the celebration of the eucharist. The eucharist is interpreted under the context of the teaching in terms of the gospel of John's cosmic understanding of God's inbreaking. The scripture is written out and the language of John is used in the eucharistic celebration. The eucharist itself is a sung "folk mass" with the congregation singing the Gloria Patri, the Lord's Prayer, the Kyrie, the Agnus Dei, the Gloria in Excelsis, and the Sanctus. The musical accompaniment included banjo, rhythm guitar, electric lead guitar, bass, flute, cello, trumpet, and

piano. (The instrumentation for all the services was a variety of these instruments.) There is a combination of traditional and non-traditional language. The rhythm of pardon and assurance reflects the converging of the rhythms of confession and absolution in all moments of existence, and the words of consecration are existentially formulated. The sacrament was served around the altar with the minister beginning the serving, followed by each person serving one another. The minister was communed by the last person.

Liturgy #2 has a different flow with an emphasis on preparation for the proclamation of the word and preparation for the sacrament being distinctly separated. The confession and absolution is included as preparation for the proclamation of the word as in the service of the word, but there remains the general structure of the teaching preceding the celebration of the mass. The teaching part of the service happened with the congregation in the pews, but for the eucharist the congregation moved to one long table (made up of several tables put together) down the middle of the aisle of the church. Sunday school was cancelled and the whole of families sat around one table as one family of God. The elements were passed from one person to the next all around the table, from child to adult, adult to adult, and child to child.

Liturgy #3 combines a service of the word with a historic service of the Methodist Love Feast following the order of 1848. The proclamation of the word is reflected in the rhythms of confession and absolution which are extended, and built around the parable of the good Samaritan which the children read and acted out. In the confession the

congregation identifies with the characters other than the Samaritan, and in the absolution identifies with the Samaritan as real possibility. Some use of role playing was made. The Methodist Love Feast used follows the general order of the love feast which occurred in 1848. The day for this celebration was the church's 125th anniversary of her founding in 1848. The love feast took place around large tables in the narthex and included the elements of bread and water. Wesley changed the wine into water!

Liturgy #4 has the structure of the service of the word followed by the sacrament of baptism. The whole of the service is built around baptism and the intuition of New Life. The meaning of baptism is affirmed for the whole community. The vows in bringing the child to baptism were the specific vows of the parents, and the congregation participated by the laying on of hands. The entire baptism is a dedication of the whole of the congregation.

Liturgy #5 climaxes in a symbolic action of the individuals in the congregation renaming themselves. This takes place in the final rhythm of the dedication. The whole service is built around the importance of the "name" and the intuitions of identity. The children, by pairing off and introducing one another, participate in the service. The congregation responds after each introduction: "The joy of Jesus be with you." The act of self-naming comes after the preparation of the whole service for identifying the particular gift which characterizes each person's understanding of himself. The naming takes place in a circle at the altar with each person stepping into the middle to claim

his new name which he has given himself.

Liturgy #6 is a service of the word climaxing in a symbolic action of going out to a local hospital for visiting and Christmas caroling. The rhythm of response is the dominant rhythm of the service. The service took place on the Sunday before Christmas. This symbolic action in the final rhythm bridges the distinction between worship in a cultic gathering and worship in the world. The whole of the service deals with the congregations's intuitions of standing before a specific act and the demand of love in an unknown situation.

Liturgy #7 is a service of the word built around the specific historical context of the strike by Ceasar Chavez's United Farm Workers. The whole of the service builds on the social reflection of the grace process and climaxes in a call for the specific action of collecting food for the starving farm workers, the dominant intuition being that of concerned response.

Liturgy #8 is a service of the word built around the intuition of gift. The liturgical flow centers around the attempt to become sensitive to the particular gifts of each other in the uniqueness of each person. During the rhythm of confession the failure to perceive the gifts in others is experienced. In the rhythm of absolution the congregation pairs off and shares and affirms the unique individual gifts of each partner. The rhythms of confession and absolution prepare the congregation for a sermon on the biblical understanding of gift. The service climaxes in a symbolic action of each partner confirming his partner's unique gift at the altar with the laying on of hands and a

verbal affirmation. The rhythm of absolution is experienced in human touch during the act of dedication.

Liturgy #9 is a service of the word built around the intuition of freedom. The sermon came out of the discussion of the worship committee, and that discussion was pictorially printed in the service. Contemporary recorded music with the subject of freedom was played during an extended period of greeting at the door. The social intuition of freedom is given concrete expression in the rhythm of dedication.

Liturgy #10 is a service of the word built around the contextual revolution of the humanization of the female in our society, and the intuition of the female identity. The service was put together by four women who also delivered the sermon.

Liturgy #11 is a service of the word built around the intuition of loneliness and alienation. Heavily utilized are contemporary recordings for the confession. During the confession the congregation is asked to sit as far away from one another as they can, and they come together during the rhythm of absolution. The sermon is a dialogue centering in on the experiences in the rhythms of the confession and absolution, and on the Christian tradition in which an answer is given for alienation.

Liturgy #12 is a service of the word built around the intuition of death. This was a concern of one of the high school students on the worship committee. This concern led to a discussion of the Resurrection. The rhythm of confession and the rhythm of absolution (Freedom time) are done with fantasy trips, attempting to allow each member of

the congregation to get in touch with his intuitions and fears about death. The fantasy for the confession was the growth and death of a flower, each person fantacizing himself as the flower. The fantasy for the absolution was the fantasy of dying in bed. The proclamation of the word is included in the rhythm of the absolution as a discussion of the experiences of confession and absolution around death. This was one of the most meaningful services.

Liturgy #13 is a service of the word built around the day as a unit of time for living before God's gift of life and his will for that life. The service came out of a creative worship committee's discussion of "will" and "freedom". This is reflected in the rhythm of the confession/absolution which is a fantasy on the possibilities for each day. Three types of days are fantacized on: Day 1 is a fantasy about a normal day, leading each person to examine his activities as they normally are; Day 2 is a fantasy about a "free day" where each person is led to fantacize about his day if he could feel or do anything he wanted within reason; and Day 3 is a fantasy about a day where each person does the will of God as he understands God's will for himself, and with absolute freedom to do that will. The proclamation of the word applies the understanding of God's will for Abraham with the congregation's understanding and experiences.

Liturgy #14 is a service of the word which happened on the last Sunday of the year. The total service flows out of and is built around the word of the New Day and New Hope reflected in the scripture. The personal context was the approaching new year and the self-examination

which goes along with that time.

Liturgy #1

THE
 WORD
 IS
 LOVE

*Think about it: The mystery of the universe
 is love
 We are allotted a glimpse--
 In one another
 With one another
 The mystery becoming transparent
 (steve)*

GREETINGS

Registration & Announcements

Song of Gathering: "It's a Brand New Day"

THE TEACHING

Scripture: John 1:1-5,10

- (1) In the beginning was the Word.
 And the Word was with God
 And God was the Word.
- (2) This One was in the beginning with God.
- (3) All things through him became,
 And without him became not one which has become.
- (4) In him life was
 And the life was the light of men.
- (5) And the light in the darkness shines
 And the darkness it not overtook.
- (10) In the world he was.
 And the world through him became.
 And the world him knew not.

Sermon Comments

Song: "Christ is Changing Everything"

THE CELEBRATION OF THE EUCHARIST (A EUCHARISTIC HAPPENING)

Exhortation

Minister: God is spirit, and those who worship Him must worship Him
 in spirit and with integrity.

PEOPLE: TO GOD ON HIGH BE GLORY!

Minister: God is the Word, the Word of Love made manifest among us.

PEOPLE: TO GOD ON HIGH BE GLORY!

Minister: God is light. If we live in the light as He is in the light, then we share a common life, and we become, even, the light.

PEOPLE: TO GOD ON HIGH BE GLORY!

Minister: God is power. They who look to God with expectance shall renew their strength; they shall soar up on wings like eagles; they shall run and not get tired; they shall walk and not get faint.

PEOPLE: TO GOD ON HIGH BE GLORY!

Minister: God is love. How great is the love that has been shown us. We are called "God's children", and we really are! It is by the life of Christ that we know what love is. Today we celebrate his love among us.

Gloria Patri (sung)

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end.

The Self-Examination

Minister: Before we come to His table, let us examine the deepest parts of our beings.

What is most important to us?

Where do we put our priorities?

What difference will our lives make to others?

Are we the people that we are called to be?

Silent Meditation

The Lord's Prayer (sung)

Confession

Song of Confession: "The Sounds of Silence"

Owning Up As Individual

Minister: When we gather together to stand before the eternal God, we do so because we are human, but we deny our humanity.

PEOPLE: WE ARE STUBBORN FOOLS AND LIARS TO OURSELVES. WE TRY TO BE LITTLE GODS. WE WAR AGAINST LIFE. WE HURT EACH OTHER. WE ARE SORRY FOR IT AND WE KNOW WE ARE SICK FROM IT. WE SEEK NEW LIFE.

Kyrie (sung)

Kyrie eleison (Lord, have mercy upon us)

Kyrie eleison (Lord, have mercy upon us)

Kyrie eleison (Lord, have mercy upon us)

Christe eleison (Christ, have mercy upon us)

Christe eleison (Christ, have mercy upon us)

Christe eleison (Christ, have mercy upon us)

Kyrie eleison (Lord, have mercy upon us)

Kyrie eleison (Lord, have mercy upon us)

Kyrie eleison (Lord, have mercy upon us)

eleison (have mercy upon us)

Owning Up As A Church

Minister: We are called to be the body of love in the world.
That body is broken and fragmented.

PEOPLE: FORGIVE US FOR FAILING TO UNDERSTAND AND BECOME
THAT BODY WHO ADDRESSES THE WORLD IN NEED. WHERE
MEN ARE IN NEED, THERE WE ARE CALLED TO SERVE.

ALL: FATHER, FORGIVE US:
FOR HOSTILITIES AND WARS IN YOUR WORLD,
FOR SUFFERING, GRIEF, AND SORROW OF THE WAR TORN
PEOPLES,
FOR DIVIDED FAMILIES,
FOR DESTROYED HOMES,
FOR WASTED LANDS,
FOR POVERTY, HUNGER, AND DESPAIR WHICH FILLS OUR
CITIES,
FOR LACK OF ATTENTION TO THE NEEDY, THE FORLORN,
THE LOST IN EVERY PLACE,
FOR THE LACK OF COURAGE TO ACCEPT THE ISSUES OF
FAITH,
FOR THE LACK OF TRUE HUMILITY AND STRAIGHT-FORWARD
ACTION.

Agnus Dei (O Lamb of God) sung
O Lamb of God
That takest away the sins of the world
Have mercy upon us.
O Lamb of God
That takest away the sins of the world
Have mercy upon us.
O Lamb of God
That takest away the sins of the world
Grant us thy peace.

Pardon and Assurance (As awareness of both our brokenness and new possibilities in every moment of living)

Minister: Let us offer up an awareness of ourselves in sin and
salvation, in all of life which has been given us.

PEOPLE: IN ALL OF LIFE WHICH HAS BEEN GIVEN US

Minister: We acknowledge

PEOPLE: CONFLICT AND DISORDER

Minister: Suffering and pain

PEOPLE: CHALLENGE

Minister: Myth making and telling

PEOPLE: SELF-TRANSCENDENCE

Minister: Literature, art, theatre, films

PEOPLE: BARE FEET

Minister: New ways of thinking

PEOPLE: NON-RATIONAL THOUGHTS

Minister: New ideas

PEOPLE: AFFECTION

Minister: Ability to listen to others

People: perceiving them non-verbally

People: seeing the uniqueness of each one

People: creativity in relationships

People: exchanging experiences

People: being vulnerable with them

People: friendship

PEOPLE: COMMUNITY

Minister: Freedom

TOGETHER: FATHER, IN SIN AND SALVATION WE ACKNOWLEDGE ALL OF OUR LIFE!

Gloria in Excelsis (Glory on High) Sung

Glory be to God on High

And on Earth peace, good will towards men.

We bless Thee.

We worship Thee.

We glorify Thee.

We give thanks to Thee for thy great glory.

O Lord God, Heav'nly King, God the Father Almighty;

O Lord, the only begotten Son, Jesus Christ;

O Lord God, Lamb of God, Son of the Father,

That takest away the sins of the world,

Have mercy upon us.

Thou that takest away the sins of the world

Receive our prayer.

Thou that sitteth on the right hand of God the Father

Have mercy upon us.

For Thou only art holy;

Thou only art the Lord;

Thou only, O Christ,

With the Holy Ghost,

Art most high in the glory of God the Father. Amen.

Minister: Jesus said: "Be of good cheer; your brokenness is overcome; go and be broken no more." And I say to you: do not weep or punish yourself anymore, for you are accepted just as you are, the good and the bad, all wrapped up together. Whatever you have done, you are now free to live fully in the present. You are valued as you are. Life is given! The future is open! In all of life God's grace comes to you. Be prepared, moment by moment, for these events. Arise from your bed of brokenness, pick up your life and walk.

PEOPLE: IN ALL OF YOUR LIFE LET GOD'S GRACE COME TO YOU.

Sanctus (Holy, holy, holy) Sung

Holy, holy, holy,

Lord God of hosts;

Heaven and earth are full of Thy glory.

Glory be to Thee,

O Lord most High.

*Blessed is He that cometh in the name of the Lord.
Hosanna in the highest.*

The Thanksgiving

Minister: Lift up your hearts.

PEOPLE: WE LIFT THEM UP TO THE LORD.

Minister: Let us give thanks for God's Glory.

PEOPLE: WE GIVE THANKS. WE REJOICE IN THE GLORY OF ALL CREATION.

Minister: Thanks be for a creation where love is possible.

PEOPLE: THANKS BE FOR LOVE'S CREATION AMONG US, YESTERDAY,
TODAY, AND FOREVER.

Minister: Oh Father, make present the spirit of life and power,
glory and love, upon these people, upon this bread and
wine, that to us they may be His body and blood.

PEOPLE: COME, RISEN LORD, LIVE IN US THAT WE MAY LIVE IN YOU.

Minister: Now with all men who ever were, are, and will be, with
all creation in all time, with joy we sing:

Sanctus

*Holy, holy, holy,
Lord God of hosts;
Heaven and earth are full of Thy glory.
Glory be to Thee,
O Lord most High.*

*Blessed is He that cometh in the name of the Lord.
Hosanna in the highest.*

The Invitation

Minister: Come now to the table of the Lord, all who are prepared.

PEOPLE: WE COME WITH JOY AND THANKSGIVING.
(circle the Lord's table)

Words of Consecration

Minister: We are the body--of Christ--if we let it be!

PEOPLE: LET IT BE!

Minister: We are the broken body--broken by sin--but triumph in
becoming the love of God to the world.

PEOPLE: WE ARE ONE BODY, ONE OF ANOTHER.

Minister: The wine, is it not the blood of sacrifice--of the suf-
fering servant--of the courage to love, to be love in-
carnate among us and in us?

PEOPLE: WE TAKE ON THE BLOOD OF COURAGE. WE BECOME GOD'S LOVE
INCARNATE. WE BECOME SERVANT TO ONE ANOTHER AND TO THE
WORLD.

Minister: Take, eat and drink: become the body and blood of Christ.

PEOPLE: WE BECOME THE BODY OF LOVE AND THE COURAGE OF LOVE'S
ACTION. THE CHRIST LIVES AMONG US AND IN US.

The Sacrament Received (Kumbayah sung during reception of the elements)

Benediction: "They'll Know We Are Christians By Our Love" (sung)

Liturgy #2

*Think about it: Christ has no hands but
our hands*

GREETINGS

Call to worship

Minister: Grace and peace to you.

PEOPLE: GRACE AND PEACE TO YOU.

Minister: Praise God!

PEOPLE: AMEN!

Song of Greeting: "Here We Are"

Greetings, Announcements, and Registration

PREPARATION, CONFESSION, AND PARDON

Hymn of Confession: "Blowin' in the Wind"

CONFESSION AS A CHURCH (How have we failed as the Church?)

Minister: When we gather to worship the eternal God, we remember that we are His Church who has preferred our will to His. Accepting His power to become a new church in love, let us confess our brokenness with God and one another.

PEOPLE: WE CONFESS THAT WE HAVE OFTEN FAILED TO BE AN OBEDIENT CHURCH:

WE HAVE NOT DONE YOUR WILL,
WE HAVE BROKEN YOUR LAW,
WE HAVE REBELLED AGAINST YOUR LOVE,
WE HAVE NOT LOVED OUR NEIGHBORS,
WE HAVE NOT HEARD THE CRY OF THE NEEDY,
WE HAVE NOT BEEN A LIGHT TO THE WORLD.

CONFESSION AS INDIVIDUALS (How have we hurt one another?)

Minister: When we gather together to stand before the eternal God, we do so because we are human, but we deny our humanity.

PEOPLE: WE ARE STUBBORN FOOLS AND LIARS TO OURSELVES.
WE TRY TO BE LITTLE GODS. WE WAR AGAINST LIFE.
WE HURT EACH OTHER. WE ARE SORRY FOR IT AND KNOW
WE ARE SICK FROM IT. WE SEEK NEW LIFE.

CONFESSION AS AWARENESS OF BROKENNESS AND NEW POSSIBILITIES IN EVERY MOMENT OF LIVING

Minister: Let us offer up an awareness of ourselves in sin and salvation, in all of life which has been given us.

PEOPLE: IN ALL OF LIFE WHICH HAS BEEN GIVEN US

Minister: We acknowledge:

PEOPLE: SUFFERING AND PAIN

Minister: Conflict and disorder

PEOPLE: CHALLENGE

Minister: Self-transcendence

PEOPLE: MYTH MAKING AND TELLING

Minister: Literature, art, theatre, films
 PEOPLE: BARE FEET
 Minister: Enjoyment of food
 PEOPLE: NEW WAYS OF THINKING
 Minister: Nonrational thoughts
 PEOPLE: NEW IDEAS
 Minister: Affection
 PEOPLE: ABILITY TO LISTEN TO OTHERS
 Minister: People: perceiving them non-verbally
 People: seeing the uniqueness of each one
 People: creativity in relationships
 People: exchanging experiences
 People: being vulnerable with them
 People: friendship
 PEOPLE: COMMUNITY
 Minister: Solidarity
 PEOPLE: BROTHERHOOD
 Minister: Freedom
 TOGETHER: FATHER, IN SIN AND SALVATION WE ACKNOWLEDGE ALL OF
 OUR LIFE.

SILENT CONFESSION AND ACKNOWLEDGMENT OF THE GIFT OF LIFE
 WORDS OF PARDON, FORGIVENESS, FREEDOM

Minister: Jesus said, "Be of good cheer; your brokenness is over-
 come; go and be broken no more." And I say to you, do
 not weep or punish yourself anymore, for you are accept-
 ed just as you are, the good and the bad, all wrapped
 up together; whatever you have done you are now free to
 live fully in the present. You are valued as you are.
Life is given! The future is open! In all of life
God's grace comes to you. Be prepared, moment by moment,
for these events. Arise from your bed of brokenness,
pick up your life, and walk.
 PEOPLE: IN ALL OF YOUR LIFE LET GOD'S GRACE COME TO YOU!
 TOGETHER: AMEN.

Hymn of Praise: "Amazing Grace"

PROCLAMATION OF THE WORD OF GOD

Epistle Lesson: I John 4:7-8, 11-12, 16-17.
 Hymn: "Allelu"
 Gospel Lesson: Luke 22:14-19
 MEDITATION ON THE WORD

PREPARATION FOR THE SACRAMENT

AFFIRMATION OF FAITH

We believe in God;
 Who has created and is creating,
 Who has come in the true man, Jesus, to reconcile and make new,
 Who works in us and others by his Spirit.

We trust him.

He calls us to be his church:

To celebrate his presence,
To love and serve others,
To seek justice and resist evil,
To proclaim Jesus, crucified and risen,
our judge and our hope.

God is with us:

In life,
In death,
In life beyond death.

We are not alone.

PRAYERS FOR OTHERS

(Let us offer our prayers and concerns to God. Each person, when so moved, may offer their prayer to be followed by a common response: "This is our prayer.")

THE PEACE

Minister: Peace and joy be yours

PEOPLE: PEACE AND JOY BE YOURS

Together: (Let us pass the peace to those around us)

THE THANKSGIVING

Minister: Lift up your hearts.

PEOPLE: WE LIFT THEM UP TO THE LORD

Minister: Let us give thanks for God's glory.

PEOPLE: WE GIVE THANKS. WE REJOICE IN THE GLORY OF ALL CREATION.

Minister: Thanks be for a creation where love is possible.

PEOPLE: THANKS BE FOR LOVE'S CREATION AMONG US, YESTERDAY,
TODAY, AND FOREVER.

Minister: Oh Father, make present the spirit of life and power,
glory and love, upon these people, upon this bread and
wine, that to us they may be his body and blood.

PEOPLE: COME, RISEN LORD, LIVE IN US THAT WE MAY LIVE IN YOU.

Minister: Now with all men who ever were, are, and will be, with
all creation in all time, with joy we sing

ALL: HOLY, HOLY, HOLY, LORD GOD ALMIGHTY. ALL SPACE AND ALL
TIME SHOW FORTH YOUR GLORY NOW AND ALWAYS. AMEN.

Minister: And now, our common prayer in his words:

The LORD'S PRAYER (sung)

THE ACT OF COMMUNING ONE ANOTHER

THE BREAKING OF THE BREAD

Minister: We are the body--of Christ--if we let it be!

PEOPLE: LET IT BE!

Minister: We are the broken body--broken by sin--but triumph in
becoming the love of God to the world.

PEOPLE: WE ARE ONE BODY, ONE OF ANOTHER.

Minister: The wine, is it not the blood of sacrifice--of the
suffering servant--of the courage to love, to be love

incarnate among us and in us?

PEOPLE: WE TAKE ON THE BLOOD OF COURAGE. WE BECOME GOD'S LOVE INCARNATE. WE BECOME SERVANT TO ONE ANOTHER AND TO THE WORLD.

Minister: Take, eat and drink: become the body and blood of Christ.

PEOPLE: WE BECOME THE BODY OF LOVE AND THE COURAGE OF LOVE'S ACTION. THE CHRIST LIVES AMONG US AND IN US.

THE RECEPTION OF THE ELEMENTS (as the elements are being passed we shall sing "Let Us Break Bread Together")

THE DISMISSAL

Hymn: "He's Got The Whole World In His Hands"

Benediction: Go, serve the world. Be the Christ. You are free.

Liturgy #3

Think about it:

GOOD MORNING

GOOD THINGS
FOR YOU!

*The beginning of charity
is coming to know
that*

THERE IS NO "THEM"

(steve)

GREETINGS (A time for coming together and getting to know one another)

Activity at the door (get down the barriers)

How did it feel?

Registration, Introduction of Guests, and Announcements

Song of Gathering: "It's a Brand New Day"

TIME OF CONFESSION (Being aware of and honest with ourselves)

Words from the Good Book: Luke 10:25-37

Children's version of the Good Samaritan Story

Comments

Personal

Cultural

Social

Modern Version

Song of Confession: "It's me, O Lord"

Quiet time and the Lord's Prayer (sung)

TIME FOR EXPRESSION OF OUR FREEDOM FROM SIN (absolution)

Play it Again Sam

Replay of the Story

Song of the Good Samaritan: "I am the Light of the World"

OFFERING AND PREPARATION FOR THE METHODIST LOVE FEAST

Inward and Outward Offering

Meditation Song: "The Church Within Us"

A METHODIST LOVE FEAST (Following the Order of 1848)

Beautiful!!

time for NEWS

time for LEVELLING

time for FREELY EXPRESSING

Sing appropriate hymns (the congregation choose the hymns)

Prayer for Divine Blessing

Explanation of the nature of the feast

(While speaking the stewards shall pass the bread and water)

Singing and sharing

Someone strikes a familiar tune and all unite in singing

Brief "experimental remarks" from different persons,

interspersed with song. Closing at leisure

Liturgy #4

Think about it: A new Baby's gift is
 Life's gift of freshness
 In a world that finds
 It hard to breathe
 Let the baby breathe....baby
 (steve)

t h e w o r d
 is
 NEW LIFE

BEFORE THE ACTS

Song of Greeting: "Here We Are"

Greetings

announcements

registration

hand of fellowship

THE ACTS OF WORSHIP

The Act of Confession (*Standing in need of the cleansing Waters of New Life*)

--Silent contemplation of the adult's loss of newness before
Life's Possibilities

--Prayer of confession

The Act of Absolution (*Standing under the Waters of New Life*)

--Silent awareness of the possibility of Newness and Excitement
in Love's Gift of Life.

--Song of possibility: "It's a Brand New Day"

The Act of Proclaiming the Word (*Coming to know the depths of the Waters*)

--Scripture: All those who are led by the spirit of God are
children of God. For you did not receive a spirit
of slavery in fear, but a spirit of adoption, in
which we cry out, Abba, Father. The Spirit itself
witnesses together with our spirit that we are
children of God; and if children, then also heirs;
heirs of God and joint heirs with the Liberator.
With him we suffer together so that we may live
together with him in splendor. (Romans 8:14-17)

--Comments on baptism

The Act of Dedication (*Feeling and living out of the freshness of the Waters*)

--the offering

--silent preparation for the community's Sacrament of Baptism
(The congregation will follow the offering to the altar and
circle around the child, his family, and his Godparents.)

THE SACRAMENT OF BAPTISM

The Minister's Address to the Community

Dearly beloved, Baptism is an outward and visible sign of God's love for a child before the child knows of that love. Those receiving the Sacrament of Baptism are thereby marked with the Hope of New Life. This hope can only be confirmed in the child as the Power of Being Loved grows in his life, and as one day he, himself, chooses New Life and knows the liberation of God's love.

The Parent's Commitment

Minister (to the parents): Beloved, are you in presenting Andrews for Holy Baptism, willing to confess publically the spirit of faith in which you shall raise him?

Tali & Steve: Yes.

Minister: You are called "followers of the Christ." Are you ready to put your life where He put His--on the cross?

Tali & Steve: Yes, we are committed to serve and liberate the oppressed and to love our enemies. This is our legacy to our children. We shall not use our children to avoid the cross of love.

Minister: Are you ready to follow His Way in joy and sorrow, in comfort and deprivation, in life and death, and in solidarity with the church, of which the fellowship assembled here is part?

Tali & Steve: We will follow His Way wherever it leads, His Way of peace and confronting love.

Minister: New Life and the Way of New Life comes to each generation and makes new demands. As part of the late 20th century, will you undertake to help limit the numbers of the human race?

Tali & Steve: We pledge our support.

Minister: Will you seek to maintain the order of this planet for your children and all children everywhere?

Tali & Steve: We will so order our lives.

Minister: In doing so, are you convinced that Jesus, the Lord of Love, through the New Way of revolutionary non-violence which he teaches and lives, is our only salvation from disorder, guilt, and meaninglessness?

Tali & Steve: We trust in Jesus' Way of Liberation.

Minister: Are you ready at this time to break off your ties with that which destroys New Life and New Openness for all humans everywhere?

Tali & Steve: We renounce all willful cooperation with every system of violence and oppression and with all mind-sets which keep the children from New Life.

Minister: Then, in the spirit of New Life and this community,

will you constantly renew the promises you make here and the life you receive here, and work constantly for the renewal of the planet, of society, and of individual spiritual freedom?

Tali & Steve: We pledge ourselves to the revolutions of justice and love.

Minister: And further, for the sake of this child, Andrews, and his brother, Jack, will you teach and organize for New Life's end?

Tali & Steve: For our children, and for all children, we pledge ourselves to New Life.

Minister: And are you determined to bring this child up in a household where these convictions are living, while also letting him have his integrity, and at the right time help him to a free act of choosing for New Life?

Tali & Steve: (Here the parents express their willingness in their own words. The baby is passed from his parents to his brother, to his Godparents.)

The Godparents' Commitment

Minister: Do you undertake full responsibility for this life if his parents should be taken from this community, (to the Godparents) as if he were your child?

Godparents: This child is the flesh of our flesh. (In their own words they shall express themselves. The child is passed among the Godparents to the minister.)

The Community's Commitment

Minister: This child belongs to all of us. And we, as children of God, belong to God. Come, lay hands on the child and pronounce New Life's Blessing. (to the community)

(Those of the congregation that desire, shall move from the family circle to the child, lay on hands, and pronounce Love's Blessing: "May you be blessed in Love.")

The Baptism

Tali & Steve: This child of our flesh is a new life. That new life we name Steven Andrews. We entrust him to Love's Blessing.

Minister: Steven Andrews, I baptize you in the Power of Love, in Love's Revelation, and in Love's Movement Among Us.

(to the congregation) New Life comes to us all this day. Whoever wishes to be first among us, must be last of all and a servant of all. For the One Of Freedom took up children in His arms, saying: "Whoever receives me, receives not me, but the One Who Sent Me." Shalom, brothers and sisters, sons and daughters, the covenant of New Life be upon you.

Song of Benediction: "Shalom Chaverim"

Liturgy #5

Think about it: The two who gave him life conceived a name. A new name--no one, no friend or family had worn. They tried out dozens, threw them all away, reserving--treasuring this one. Proudly they handed it to him when he was born. But--that hectic holy crisis that is birth reversed the process. A helpless tiny miracle of child, baptized them with the most exalted names on earth--Father--Mother! They received--each one the gift presented by their newborn child.

--Anita Lyon Wheatcroft

GREETINGS (Putting it together)

registration, announcements, and introduction of guests

hymn

kids pair off and introduce one another; congregation respond
with: "the joy of Jesus be with you"

CONFESSION (Being honest with ourselves)

congregation shouts together:

Not sharing

Not helping

Not saying thank you

Hurting others

Feeling useless

Judging one another

"Playing Church"

Leader: And we cry out.

PEOPLE: FOR THIS WE NEED
FORGIVENESS.

ABSOLUTION ("Whom the Lord Sets Free is Free Indeed")

Free to share

Free to help

Free to be thankful

Free to care

Free to be useful

Free to be useful

Free to accept one another

Free to be the Church

Response: THANKS BE TO GOD

song of freedom: "Gonna Sing My Lord"

THE WORD

Children's Story: "Rumpelstiltskin"

Scripture: Genesis 17:1-5 Philippians 2:9-11

Dialogue Sermon on the NAME

Hymn: "All Hail the Power of Jesus' Name"

THE ACT OF NAMING

Offering & Preparation For The Naming And Claiming

*The Act Of Naming And Claiming One Gift For Each Member Of The
Body Of Christ*

Leader: What experience do you claim?

Individual: I claim the gift _____.

PEOPLE: We, as the Body of Christ, name you _____.

BENEDICTION:

(sing to the tune of "Gonna Sing My Lord" with words "Gonna
Claim My Name", the "gift", the "experience", etc.)

GO, CLAIM THE PROMISE

Liturgy #6

Think about it:

GIFT GROUPS

You have heard it said: "Christmas comes but once a year." But I say to you: "Christmas comes not, rather it becomes -- in you." Do not wait for Christmas to give gifts. Become a gift for others -- give of yourself! And, Brethern, do it together!

Become a gift group for others!

GREETINGS

There is nothing I can give you which you have not;
But there is much, very much, that while I cannot give it,
you can take.
No heaven can come to us unless our hearts find rest in today.
Take heaven!
No peace lies in the future which is not hidden in the present
instant. Take peace!
The gloom of the world is but a shadow. Behind it, yet within
reach, is joy.
There is radiance and glory in the darkness, could we but see,
and to see, we have only to look. I beseech you to look.
Life is so generous a giver, but we, judging its gifts by their
covering, cast them away as ugly or heavy, or hard.
Remove the covering, and you will find beneath it a living
splendor, woven of love, by wisdom, with power.
Welcome it, grasp it and you touch the angel's hand that brings
it to you.
Everything we call a trial, a sorrow, or a duty, believe me,
That angel's hand is there, the gift is there, and the wonder of
an overshadowing presence.
Our joys too: be not content with them as joys. These too
conceal diviner gifts.
And so, at this time, I greet you. Not quite as the world sends
greetings, but with profound esteem and with the prayer that
for you now and forever the day breaks and the shadows flee.

Fra. Giovanni 1533 A.D.

Song of Joy: "It Came Upon A Midnight Clear"

Registrations, Announcements, and Introduction of Guests

Childrens Story

Song of Praise: "O Come, All Ye Faithful"

CONFESSION (standing before the strength of God in our going out)

Of our insecurity in going out into the lives of men
Of our failure in going out into the lives of men
Of our becoming an inner circle

Individual prayers

ABSOLUTION (standing before the strength of God in our going out)

We have God: Accept the word of God's love for you

We have one another: support one another

Song of Freedom: "Hark! the Herald Angels Sing"

THE WORD (standing before the Word which calls us in our going out)

Scripture: Luke 4:16-19; Matthew 25:31-45

Comments

DEDICATION (our going out)

The offering of material wealth (follow the offering to the altar)

The offering of ourselves as a gift group

Prayer of presence for our going out to the hospital for visiting
and caroling.

Liturgy #7

THE
WORD
IS

"justice"

Think about it: "What do we want the Church to do? We don't ask for cathedrals. We don't ask for bigger churches or fine gifts. We ask for its presence with us, beside us, Christ among us. We ask for the church to sacrifice with the people for social change, for justice and for love of brother. We don't ask for words; we ask for deeds. We don't ask for paternalism; we ask for servanthood."

--Cesar Chavez 1966

GREETINGS (Saying hello)

Song of Joy: "This land is Your Land"

Registration, Announcements, and Introduction of Guests

CONFESSION (Being honest and open with God and ourselves)

Call to Confession: Hear the words of Jeremiah: Jeremiah 22:13-17

Silent Preparation

Common Confession

O God, we have failed to understand and accept the great demands placed upon us by your kingdom. We have joined your causes, but have lost interest. We promised to be courageous, but find ourselves afraid. We want to be sensitive, but find ourselves hard and callous. We are confronted with great opportunities for service in the work of justice and peace, but fail to take advantage of them. Forgive us when we let our comfort stand in the way of the cries and struggles of the poor, the hungry, the sick, the prisoner. We have allowed self to blind us and have forgotten that whatever is done to any one of your children is done to you. Have mercy, Lord, and hear our confessions. Take our limitations and turn them into possibilities for service. Amen.

Prayer of Intercession

("We call on the Spirit" follows each petition)

For the reconciliation of men through the revolution of non-violent love

For churches and synagogues, that they may be humbled, reformed, and united

For the worldwide movement of peace and liberation, the church of Jesus incognito

For all poor and hungry, migrant workers and hobos, outcast and unemployed

For the people of the streets and ghettos, for children unwanted in their homes

For the wounded and prisoners and all those persecuted
 for conscience sake
 For victims of discrimination, harrassment and brutality
 For the sick and suffering in mind and body, for those
 freaked out on drugs or fear
 For all those who use their power against other men, that
 they may be confused and disarmed by love
 For uptight authorities and officials, that they may listen
 to the voice of the humble and weak
 For all whom we fear, resent, or cannot love: for the
 unlovable
 For those who are dying and have died, whether in bitterness
 or tranquility
 For organizers, prophets and writers, all who raise the cry
 for justice
 For all who are close to us, here and in every place:
 -That all children and parents may talk honestly with
 each other
 -That all husbands and wives may realize their union out of
 mutual caring and respect
 -That farm workers may someday win the dignity and justice
 they seek
 -That every person in his work may find meaning and some
 happiness
 -That our grandchildren may inherit a restored planet
 -That each one who enters our house may receive the hos-
 pitality due to the Christ Whom he bears
 -That with compassion and fidelity we may work for a
 better world to our life's end
 We call on the Spirit to bind us in solidarity with all those
 who are using their lives to resist evil and affirm love and
 justice. Amen.

ABSOLUTION (Learning to trust)

Silent Awareness

Words of Absolution: Stand in the God of love, in the New Life
 of just relations between men; be the New
 Creation in Christ; take up your cross, and
 receive the promise.

Song of Absolution: "We Shall Overcome"

THE WORD (Searching the Truth)

Scripture: Matthew 10:34-39

Luke 4:16-21

Comments: "United Farm Workers, A Movement For Justice"

--Debbie Rogow

DEDICATION (Becoming the Truth)

Offering Song: "One Man's Hands"

Dedication and committment of ourselves in materal offering and
 in action

Silent reflection
Dedication at the altar

THE SENDING FORTH (Becoming real for the world)

Liturgy #8

*Think about it: A gift is never bought--
 it is only given.
 A gift perceived in someone
 else
 is a gift received from
 God
 You are a gift--
 given for each other.*

(steve)

PEOPLE GIFTS

GREETINGS (A time for looking around)

- registration, announcements, and introduction of guests
- Song of joy: "Joy to the World"
- Children's story

CONFESSION (A time for a look around and under)

- Stand up and look around: who and what do you see? Try to feel some other person, to get a sense of that person. What special offering or gift does that person have that is uniquely his/hers to give for others. Look around and under the surface. See a gift?
- Our failure to perceive those many gifts in others is a failure to know God's love in them and so we need to confess
- Personal prayers of confession

ABSOLUTION (A time for looking around and in)

- A gift perceived in someone else is a gift received from God. Pick someone that you have seen a gift in, and go meet with that person. Tell him/her of his/her special gift. Help one another! If you don't know the person, then get to know him/her and find the gift he/she has. Help one another! Tell what you feel your gift is. Remember: the absolution of brokenness by the power of love only happens when we let it. LET IT BE!
- Personal prayers of thanksgiving for gifts received

THE WORD (A time for looking in the direction of the Bible)

- Song of proclamation: "Hark! the Herald Angels Sing"
- Scripture: Hosea 14:1-8; Romans 12:6; Galations 5:4
- Comments on the nature of gift
- Song of the gifts: "We Three Kings"

THE DEDICATION (A time for looking beyond)

- Offering: Each person has a gift from God and it is important no matter how small it may seem. The gift we have is love and it encompasses all gifts. Nobody can tell you how best to use your own gifts; that is a

responsibility between you and God. Everyone must find his own answer. What we need is the freedom to be open and honest with ourselves: about ourselves, our potential, and our gifts.

--Confirmation of our individual gifts on each other:

Go with your partner to the kneeling rail and confirm one another's gifts by the laying on of hands and verbal confirmation of the gifts.

--Closing hymn: "We've a Story to Tell to the Nations"

Liturgy #9

THE
WORD IS
FREEDOM

Think about it: Salvation is being secure enough in God's love that I am FREE to risk the uncertain life of faith.

--Norman Bowman

GREETINGS (A time for coming together and getting ot know one another)

Activity at the door (get down the barriers)

How did it feel?

Registration, Introduction of Guests, and Announcements

Song: "Woke up This Morning"

WORDS OF CONFESSION (Be free to be honest)

Leader: Good Lord, deliver us

From slavery to schedules, lists, and deadlines,

From the tyranny of the telephones and the rule of
wristwatches,

From the pharaohs of frantiness and fragmentation,

From the bondage to busyness

To all things that simply

Must be done before we stop

To think or feel or care

PEOPLE: GOOD LORD, DELIVER US AND MAKE US FREE TO BE HUMAN

Leader: From the prisons of old patterns--locked-in ways of
responding to each other,

Frozen points of view,

Inflexible routines,

And from the domination of our moods--

The blahs, the murmurs,

The twang of tension, the gnawing of worry,

The pang of guilt, the ache of loneliness,

The lead weight of despair,

From the treadmill and the roller coaster,

PEOPLE: GOOD LORD, DELIVER US AND MAKE US FREE TO SHAPE A NEW
AND JOYFUL FUTURE.

Leader: From that which keeps us willing to remain enslaved,
Afraid to venture out with love into your suffering
world--

The insulation that shuts out the painful sights and
sounds of desperate human need,

Our worship of a mediocre yet comfortable way of life,

Our uncertainty about the power of your Spirit

And our terror before the shadowy, violent powers

that seem to be in charge of things,

Our fear of failing, hurting, dying,

From these and from the countless arguments

We use to rationalize our staying safe in bondage,
 PEOPLE: GOOD LORD, DELIVER US AND MAKE US
 FREE TO LOSE AND FIND OURSELVES IN
 CARING AS YOU DO FOR THE REDEMPTION
 OF THE WHOLE WIDE WORLD. AMEN.

(adapted from a litany by John Carr)

Silent facing up to where we are not free
 Openingly sharing
 Lord's Prayer (sung)

WORDS OF ABSOLUTION, FORGIVENESS, AND FREEDOM (Stand free in God's love)

Leader: Who can take away your freedom if God sets you free?

PEOPLE: NO ONE!

Leader: Are you sure?

PEOPLE: ONLY I CAN TAKE AWAY MY FREEDOM!

Leader: If God is for us, how can you be against yourself?

Let yourself be free!

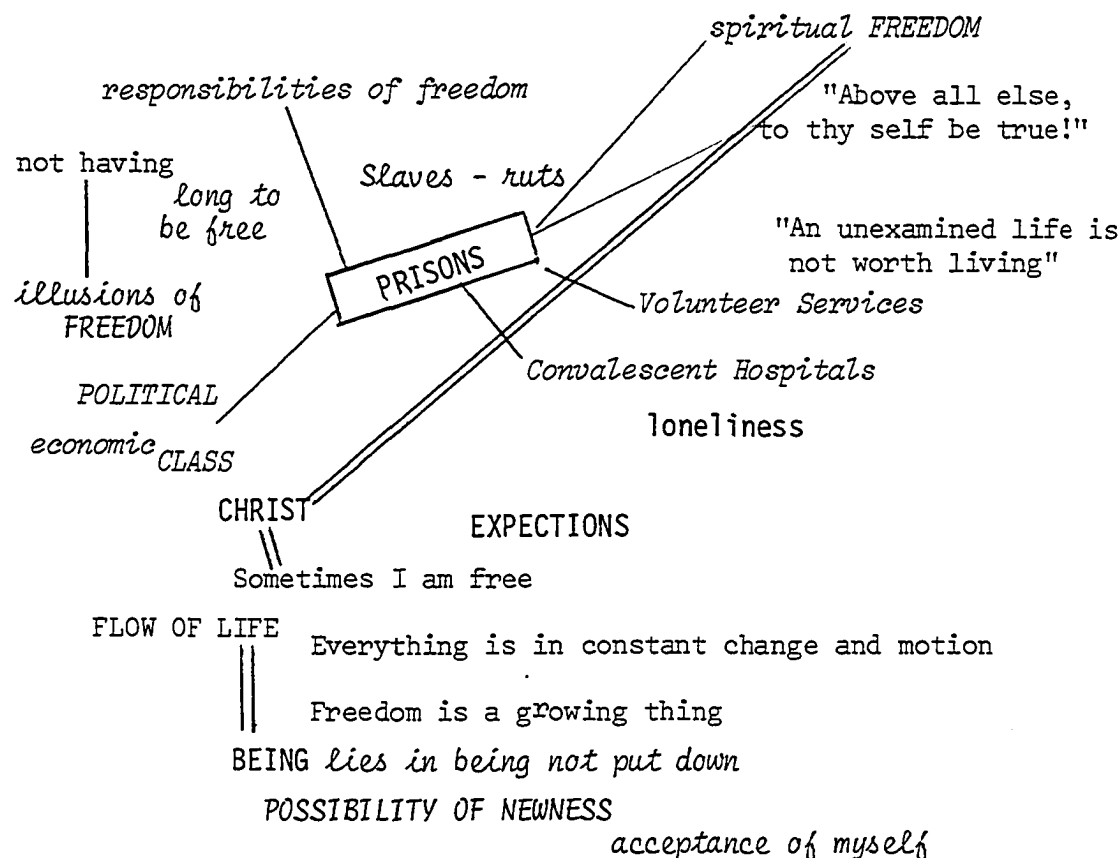
PEOPLE: IN GOD'S LOVE, WE ARE FREE! WHOOPEE!

Leader: Right On!

Time for expressing freedom

Sing: "Oh Freedom"

THE GOOD WORD (Truth seeking)



DEDICATION AND THANKFUL OFFERING

Offertory hymn: "Dona, Dona, Dona (sung by Annette Watson)

I Was Hungry--

I was hungry
And you formed a humanities club
And discussed my hunger
Thank you

I was imprisoned
And you crept off quietly
To your chapel in the cellar
And prayed for my release

I was naked
And in your mind
You debated the morality of my appearance

I was sick
And you knelt and thanked God for your health
I was homeless
And you preached to me
Of the spiritual shelter of the love of God

I was lonely
And you left me alone
To pray for me
You seem so holy
So close to God

But I'm still very hungry
And lonely
And cold
So where have your prayers gone
What have they done
What does it profit a man or a woman
To page through his book of prayers
When the rest of the world
Is crying for his help

(Put yourself in someone's prison this week)

*-a hospital
-a convalescent home
-a lonely house
-the county jail
-somewhere*

THE SENDING FORTH: "Let there be Peace on Earth" (sung)

Liturgy #10

Think about it:

THE WORD IS	<i>Maleness and femaleness reflect the image of God.</i>
FEMALE AND MALE	PERSONS WERE CREATED IN THE IMAGE OF GOD: <i>female and male</i>

GREETINGS (Getting prepared)

Opening song: "She's got the whole world in her hands"

Announcements and registration of attendance

Solo: "I Wish I Knew How It Feels To Be Free"

CONFESSION (The struggle)

Learning to love myself has been difficult.

My self-hatred has been strong.

I catch myself being on the defensive.

Defending my right to exist.

I rejoice that I notice when I am being defensive.

Once I WAS a defense mechanism.

Oh, I knew I was good at some things...

Playing the sexual game.

But that cost Money--for clothes and cosmetics,
Time and Energy.

And what for?

I didn't really want the prize--
or to pay the price.

I knew I was good at being cool.

If I kept people guessing, they wouldn't know
my imperfections,
my fears.

They wouldn't know I didn't know.

And, besides, to express negative feelings was wrong.

Christians didn't get angry
They were meek and mild,
Forgiving.
Loving.

If I expressed affection or love, I was susceptible
to being hurt,
being controlled.
I was vulnerable.

I wasn't to be real.

I was to be Pure,

Holy,

Perfect,

Absolutely.

And the definition of that was laid out by someone else.

I didn't give of myself because

I didn't feel I had anything to give.

If I did give of myself

I might lose myself.

There seemed so little there.

I knew I was good at sacrificing my feelings

And my Self.

I was a living sacrifice

of authentic personhood.

What do I stand to lose?

by refusing to play sexual games,

by expressing my feelings,

by being "uncool",

by being Me.

I stand to lose being a smooth cog

in a mechanistic, destructive wheel.

I stand to lose an image--

a false image.

I stand to lose a role--

an oppressive/oppressing role.

I stand to lose security--

of all that comes from out there.

I stand to lose the approval--

of my mother and father, the Church,

the proper people, the sane people.

I stand to lose my life--

a dying life,

a living death.

Song: "It's Me O Lord"

ABSOLUTION (Saying YES to our possibilities)

I want to say Y E S.

Yes...to my existential situation.

Yes...to being a woman.

Yes...to my own personhood.

Yes...to the good ways of being that I am.

There is no absolute right out there.

I'm looking in the wrong place.

It's here.

Right here.

Down here.

In here.

In.

And look...it's out there, too.

But not out where it once was.

In

And

Out.

Alive.

I am.

Am what I have been.

what I will be.

I am me.

YES.

NO.

Y E S

(written by Jean Crosby)

The Lord's Prayer (sung)

THE WORD (Some shared ideas and feelings)

Scripture: Genesis 1:27, 2:7, 5:2

A Parable: The Story of the Holy Spirit.

Sharing

Song: "The Church Within Us"

DEDICATION (The commitment to God's Possibilities for us)

Leader: Where is today's noble love? Today's noble love is the love of God as expressed in love of sister, love of brother. When the personal God is imaged as a whole God (Our Mother Who Art in Heaven, as well as our Father Who Art in Heaven, as well as God the Baby) then the value of these parts in ourselves is confirmed.

PEOPLE: WE CAN HOLD DEAR, HONOR, AND RESPECT THOSE QUALITIES IN OUR WORLD. MOST IMPORTANT OF ALL WE WILL HAVE COMPASSION FOR HUMAN FRAILITY--WE WILL HAVE COMPASSION FOR THE FRAILITY OF THE EARTH.

THE

US ALL

CHURCH OF

THE

WHOLE GOD

--gina green

Offering

BENEDICTION (Passing the possibilities among us)

Liturgy #11

T H E
W O R D
I S NOT ALIENATION

*Think about it: It is absurd when two
masks say to one another "I love you."
It is very touching when two human faces
look lovingly upon one another.*

Malcolm Boyd

CONFESSION (a time for looking down deep)

Sitting in silence and separation

Lost in a Lost World

--Mike Pinder

Most Peculiar Man

--Simon and Garfunkel

Peculiar Man

--Nancy Jacobson

I am a Rock

--Simon and Garfunkel

Living Alone

--Janet N. Neuman

Elinor Rigby

--Beatles

Silent aloneness (meditation, reflection, and prayer)

close your eyes

get in touch with the power to move beyond

WORDS OF ASSURANCE (a time for looking up)

Listen to "No Man Is An Island"

Open up your eyes and look at the people around you.

You are FREE!

You are NOT ALONE!

Sing: "Get Together" (as we are singing the congregation will
come together into the front pews)

TRUTH SEEKING

Share together our experiences

Witness to God's freeing power

Prayer of St. Francis (sung)

Make me a channel of your peace.

Where there is hatred let me bring your love.

Where there is injury, your pardon, Lord.

And where there's doubt, true faith in you.

Oh, Master, grant that I may never seek

So much to be consoled as to console.

To be understood as to understand.

To be loved, as to love with all my soul.

Make me a channel of your peace.

Where there's despair in life,

Let me bring hope.

Where there is darkness only light,

And where there's sadness ever joy.

Make me a channel of your peace.

It is in pardoning that we are pardoned.
 In giving to all men that we receive,
 And in dying that we're born to
 Eternal life.

The Lord's Prayer (sung)

TOGETHER TIME (Greetings and Announcements)

DEDICATION AND COMMITMENT

Scripture: Romans 12:3-6a

Common Statement

Leader: We are not alone.

PEOPLE: WE ARE IN COMMUNITY.

Leader: Let us say what our unity means.

ALL: *Out of the experience of loneliness we have come
 to realize that we are not alone. We are members
 of the same community. The power which breathes
 life into all things, breathes life into each of
 us. God is in us, uniting us in love. God gives
 us the power to reach out to one another. We
 accept the gift of love which overcomes our
 separation.*

Offering

THE GOING FORTH

Together holding hands, the congregation shall all proceed out
 of the church, singing the first chorus of "Put Your Hand
 In The Hand"

Put your hand in the hand
 of the man who stilled the water.

Put your hand in the hand
 of the man who calmed the sea.

Take a look at yourself and
 you can look at others differently

By puttin' your hand in the hand
 of the man from Galilee.

Liturgy #13

*Think about it: A day is more than 24 hours;
 it is an instant of eternity.
 A lifetime is more than 72 years or so;
 it is a long second of eternity--
 made up of eternal instants.
 (steve)*

IT'S A BRAND NEW DAY

GREETINGS (a time for settling in)

At the Door

Registration, announcements, and introduction of guests

Song: "Here We Are"

CONFESSION AND ABSOLUTION (a time for being
honest and free)

Children's story

Fantasy on Day 1

Fantasy on Day 2

Fantasy on Day 3

Song: "Turn, Turn, Turn"

PROCLAMATION OF THE WORD (a time for truth
seeking)

Scripture: Genesis 22:1-18

Comments on the Scripture

Discussion

Song: "Day by Day"

DEDICATION AND OFFERING (a time to translate
thanksgiving into
response)

Dedication of our days

(write the dedication on the cards)

Offering at the kneeling rail

(when all have dedicated their days, we will sing together
the Lord's Prayer)

Closing song: "It's a Brand New Day"

Liturgy #14

Think about it: *In that day--
 Hearts shall no longer be lonely,
 Wars shall cease,
 And love shall replace fear.*
 IN THAT DAY! *In that day--
 --today!*
 (steve)

GREETINGS

Song of joy
 Registrations, announcements, and introduction of guests
 Song of praise

CONFESSION (Standing before the Old Year and the Old Life)

Silent reflection on the past year
 Reading of Psalm 51:1-17 together

FORGIVENESS (Standing before the New Year and the New Life)

Minister: New Life was born among us. New Life can live among
 us if we let it be in us. This is God's promise.

PEOPLE: (At this time in the service the people shall share
 where New Life has come to them this past year.)

Minister: The promise is yours!
 Song of thanksgiving

THE WORD (Standing before the proclaimed Word of the New Year and the New Life)

The Written Word: Hosea 2:16-23

I Corinthians 15:10

The Spoken Word: "In that day--the advent of Hope"

DEDICATION (Kneeling before the altar of love and service)

Silent dedication at the altar of the New Year
 Offering

THE SENDING FORTH

APPENDICES

APPENDIX A

STATISTICAL BREAKDOWN: *χάρις*

	nom. sing. fem. <i>χάρις</i>	acc. sing. fem. <i>χάριν</i>	dat. sing. fem. <i>χαρίτι</i>	gen. sing. fem. <i>χαρίτος</i>	
Rom.	11 1:7;5:15,20; 21;6:1,17; 7:25;11:6, 6;16:20,24	8 1:5;4:4,16 5:2;6:14, 15;12:6; 15:15	3 3:24;5:15; 11:6	3 5:17;11:5 12:3	25
Gal.	2 1:3;6:18	2 2:9,21	1 1:6	2 1:15;5:4	7
I Cor.	5 1:3;15:10 10,57;16:3	2 3:10;16:3	3 1:4;10:30; 15:10		10
II Cor.	7 1:2;2:14; 4:15;8:16; 9:15;12:9; 13:13	8 1:15;6:1; 8:1,4,6,9; 9:8,14	3 1:12;8:7,19		18
I Thes.	2 1:1;5:28				2
II Thes.	2 1:2;3:18	1 1:12	1 2:16		4
Phil.	2 1:2;4:28			1 1:17	3
Phile.	2 1:3,25				2
(Col.)	2 1:2;4:18	1 1:6	2 3:14;4:6		5
TOTALS	35	22	13	6	76
less Col.	33	21	11	6	71

APPENDIX B

EXODUS 33:12-19

Hosea's understanding of Israel's existential void in her self-understanding in terms of the presence or non-presence of Yahweh has a forerunner in this narrative of the struggle in the wilderness period. Of course, Hosea read back into the wilderness period something different, but it is the theological analysis of Israel's problem of Yahweh which is so similar. Here in Ex.33:12-19 is a heavy use of γn and $\gamma n \gamma$, the Hebrew words for "grace" and "to show favor or grace". Hosea's language "to know" is used in these arguments also, and the knowledge of Yahweh is paralleled to "finding favor in (his) eyes". Moses "shall know" Yahweh's presence because he has found favor in his eyes. The theology of Yahweh's presence and the separation (election) of Israel by Yahweh's presence is the root basis for Hosea's theology, which he argued two hundred years later. To know Yahweh is to know the unconditional nature of his action located only in the divine nature. Hosea's word was not totally new: it had just been forgotten. Let us take a brief look at the text for the sake of comparison.

There are two occurrences of the verb $\gamma n \gamma$ in Ex.33:19, and the noun γn is used five times in vv.12-17. Verses 12ff. embody different arguments and reflect the great struggle of Israel's self-understanding in the wilderness. It is very probable, as indeed these verses indicate, that the Moses' community had a deep battle about how they were to be related to the God who led them out of Egypt. This conflict is

narrated from chapter 32 to 34:9. In these chapters, several theologies are offered. Chapter 32 begins with the severe conflict in Yahwism between the Moses and Aaron factions. Our passages have to do with the conflict within Yahwism after the Moses faction has triumphed. This is the conflict on how the community is to understand its relationship to Yahweh. While the theological statements are from men of later times, there is undoubtedly some historical basis.

Before dealing specifically with v.19, let us look at vv.12-23. The role of the phrase "find favor in your eyes" is of major importance in these verses, and there are two distinct interpretations of what this phrase means in the text itself, reflecting two different theologies. Reflected also are two different arguments. The first argument runs through vv.12b, 13a, and 17. First is a petition by Moses: "and you have said, 'I know you by name, and you have also found favor in my sight'. And now, if, I pray, I have found favor in your eyes, cause me to know, I pray, your way; and I will know you because I find favor in your eyes." Then Yahweh answers: "This very thing that you have spoken I will do because you have found favor in my eyes and I know you by name." Putting these verses together makes a coherent argument, and v.19 makes sense in terms of this argument.

The second argument is contained in verses 12a, 13b, and 14-15. Verses 18, 20-23 have yet a different emphasis. The second argument begins with a Moses petition also: "See, you said to me, 'Bring up this people', but you have not caused me to know who you will send with me. See that this nation is your people." Then Yahweh answers: "My face

will go with you, and I will give you rest (lead you)." And Moses responds: "If your face will not go with me, do not carry us up from here." Verse 16 is an elaboration on this argument: "In what shall it be known then that I have found favor in thy sight, I and thy people? Is it not in thy going with us that we are separated, I and thy people, from all the peoples which are on the face of the earth?"

The first unit (vv.12b, 13a, 17) involves only Moses and Yahweh. "Finding favor in the eyes of Yahweh" is theologically interpreted as a condition for something more, namely, to know the ways of Yahweh: "Now, if, I pray, I have found favor in your eyes, cause me to know, I pray, your ways; I shall know you because I find favor in your eyes." To find favor in Yahweh's eyes is not the same as knowing him, but it is because of finding favor in the eyes of Yahweh that Moses may know Yahweh. Further, to know Yahweh is to know his ways.

In the second unit (vv.12a, 13b, 14-16), vv.12a and 14 only include Moses and Yahweh and this is probably the core of the original unit. Verses 13b, 15-16 include another element, namely, the people of Israel. This unit is part of the discussion of Yahweh's presence or non-presence with the people who are to leave the mountain. The theology of this unit is in direct contrast to the theology of the Estrata in Ex.33:2, 3b, the theology of non-presence. This is a great battle in the self-understanding of a people with regard to how God is present. In v.16 the criterion of "finding favor in the eyes of Yahweh" is again used. It is extended to both Moses and his people, and Yahweh's presence is seen in the specific theological statement of v.16

as Yahweh showing favor. Here, finding favor in the eyes of Yahweh is not a condition for something, i.e. for Yahweh's presence, but the fact of Yahweh's presence shows that Israel has found favor in the eyes of Yahweh. Further, the theology of v.16 moves beyond the presence or non-presence of Yahweh by interpreting what that very presence or non-presence means. It is in Yahweh's presence that Israel is distinct from all other peoples. Yahweh's favor is seen as Yahweh's presence, his going with his people. And the only distinction Israel has is Yahweh's presence. "Finding favor in Yahweh's eyes" is here interpreted as being distinct from all other people through the presence of Yahweh. Here is total dependence on Yahweh.

There is yet another use of "finding favor in the eyes of Yahweh" in 34:9 where finding favor in the eyes of Yahweh is a condition for Yahweh's going in the midst of his people. Here it is only Moses who has found favor in the eyes of Yahweh, and therefore it is because of Moses' finding favor in the eyes of Yahweh that Yahweh is requested to go in the midst of his people. Again, there is total dependence on God. But Yahweh's presence is seen here as forgiveness of sin.

Verse 19 of chapter 33 probably is to be seen in light of the first unit and argument. While it may originally have a cult setting,⁶⁰ it is probably placed in this context as a speech of Yahweh in fulfilling his promise in v.17 to the request in v.13a. It is thus here a theological statement of what it means to know Yahweh and his ways (the

⁶⁰Otto Eissfeldt, *An Introduction to the Old Testament* (New York: Harper & Row, 1965), pp. 72-73.

request in v.13a). It is two-fold: pronouncement of the name (self-pronouncement of the name), and a statement of Yahweh's future action. Here, again, is total dependence on Yahweh: "I will show favor to whom I will show favor, and I will show mercy on whom I will show mercy." The motivation for Yahweh's action is found totally within his own nature. To know this is to know Yahweh.

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